

GURPS® Horror

THE OLD STONE FORT

Battle Against Cherokee Spirits in '20s Tennessee



STEVE JACKSON GAMES

GURPS Horror

THE OLD STONE FORT

A 1920s Adventure for the Generic Universal Roleplaying System

By Don Rapp

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Respectfully dedicated to Pig Eyes, Patti and Ward Weems. — Don Rapp

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STEVE JACKSON GAMES

INTRODUCTION

Players' Introduction

The adventure begins on a brisk day in late August of 1925, when one of the PCs (a colleague of Professor Moorehead and preferably an academic, student, explorer or occultist) receives a letter in the mail. The return address on the envelope is George Peabody College, Nashville, Tennessee. There is nothing else to distinguish it as being of any particular importance.

Opening the envelope, its recipient finds a letter printed on the letterhead of the Tennessee Academy of Science. The letter reads as follows:

"I realize that we met only briefly during the last symposium, but I am at a loss. The disappearance of your old mentor, Professor Moorehead, has troubled me deeply. If there is any way in which I might presume upon that brief meeting and upon your respect for Professor Moorehead, I implore you to come to Nashville at once! Time is of the essence, and I fear the worst!"

"Speaking for Peabody College and the Academy as well, I can offer you some financial assistance, plus the resources of both institutions, in aid of your investigation. Of course, we will have to keep the exact nature of your (shall I say) "mission" a secret. Perhaps if you were to gather a party and apply in person to complete Moorehead's archaeological survey of the area in and around the Old Stone Fort?"

"Please reply soonest."

The letter is signed: "Dr. Drew McGill; Curator, Indian Legends Department; Tennessee Academy of Science."

The PC recalls the many occasions when he had the privilege of working with Moorehead in his investigations of early American antiquities and legends. He also vaguely remembers having met McGill the previous year at the annual symposium chaired by Moorehead, where McGill presented a paper on the legends of the Indians of Tennessee.

If you intend to be a player in this adventure, read no further. The rest of this book is for the GM's eyes only.

GM's Introduction

The Old Stone Fort, near the rural town of Manchester, Tennessee, has been the setting for legends of the Ancient Ones since before the white man came. The Indians who once inhabited the area told tales that were passed down from their fathers, and from their fathers' fathers — tales of witches who gathered at the center of the fort's enclosure, and of the ceremonies performed there.

During the early years of the nineteenth century, the males of the Struver clan fell under the influence of the Ancient Ones. In 1817, Ephraim Struver obtained the only known copy of Thruston's *On the Uses of the Old Stone Fort near Manchester in Certain Unwholesome Ceremonies by the Red Indians*. In this book, he learned that it was possible to open gateways for the Ancient Ones to cross over from the Other Side. The creation of a permanent gateway would require the completion of five ceremonies over four generations. The Ancient Ones, in gratitude for being allowed access to This Side, would grant their summoners immortality, power and wealth. Staggered by these revelations and filled with religious fanaticism, Struver embarked on a plan which would eventually allow him and his descendants to rule as Kings of the Witches.

About the Adventure

The Old Stone Fort is a *GURPS Horror* adventure for three to six 100-point characters. It is suitable for either *full magic* or *secret magic* campaigns. While the adventure is written for 1925, it can be readily adapted for present-day campaigns (see sidebars, pp. 6, 8 and 10). With the exception of prices and an institution or two, it can be run almost "as is," regardless of the date.

The adventure is intended to be played over several sessions. The background information in this book can easily kick off a continuing campaign in the Tennessee area. The dwellers on the Other Side are constantly seeking access to This Side . . .

With some minor changes, the town of Manchester can be moved to any other locale, and thus can serve as a setting for almost any adventure. Such small towns have been the settings for many continuing series of horror stories and novels. Popular examples include: Arkham, in the Cthulhu mythos stories of H. P. Lovecraft; Harrisonburg, in the Jules de Grandin stories of Seabury Quinn; Oxrun Station, in the stories of Charles L. Grant; and Greystone Bay, in the horror anthologies edited by Grant.

In the center of the book is a 4-page pull-out section with maps and clues. The GM may cut these out and give them to his players at appropriate points in the adventure. He may wish to cut up the stone fragments into their individual pieces, requiring the players to assemble them.

The GM should read this book thoroughly before starting play.

Abbreviations

The following abbreviations are used to represent *GURPS* worldbooks:

- A = Autoduel
- B = Basic Set
- BY = Bestiary
- F = Fantasy
- H = Horror
- HC = Horseclans
- HX = Humanx

Thus, p. H23 refers to *GURPS Horror*, p. 23.

Having become aware of the disappearances of several itinerant workers in the employ of Old Ephraim, the townspeople began to watch his movements. He was followed one night in 1847 to the Old Stone Fort, where he was seen to doff his clothes and light several small fires. He then began to chant mystic formulae in a strange tongue, as he danced about the fires in a mad, disjointed manner.

Before he could complete his fell ceremony, though, several shots rang out across the barren enclosure. Mortally wounded, Old Ephraim staggered off the edge of the Bark Camp Fork bluff, and vanished beneath the waters of the river 30 feet below. His body was never recovered.

Struver's scheme did not end there, however. Infused with the fanaticism of their patriarch and determined to avenge his death, his descendants continued to carry out his master plan in secret. Now, in this Year of Our Lord 1925, Old Ephraim's dark design is about to reach its culmination.

Researching early American antiquities in the Salem Public Library during the Spring of 1925, Professor Geoffrey Moorehead was intrigued by the following excerpt from a letter printed in the July 31, 1849, edition of *The Columbian Centinel* of Boston:

"... but the disappearance of large animals, and even human beings, from the environs of the Old Stone Fort near Manchester, Tennessee, continues unexplained. From what I have been able to ascertain, certain elements of the populace nearby attribute these disappearances to an ancient Indian Legend: the Sungnawye Eddahee, or Night Goers."

Moorehead then sent a letter to the Tennessee Academy of Science in Nashville requesting more information about the legend. This prompted an urgent request from Dr. Drew McGill, curator of the Indian Legends Department of the Academy, to the effect that Moorehead send someone "skilled not only in antiquities, but also in early legends and myths, for there is a most remarkable similarity here to the myths of New England, with which you are no doubt familiar!"

Rather than sending anyone else, Professor Moorehead elected to make a preliminary survey of the Old Stone Fort area himself. During his investigation, he vanished from the face of the earth . . .



About GURPS

Steve Jackson Games is committed to full support of the *GURPS* system. Our address is SJ Games, Box 18957, Austin, TX 78760. Please include a self-addressed, stamped envelope (SASE) any time you write us! Resources now available include:

Roleplayer. This bimonthly newsletter includes questions & answers, new races, rules, beasts, information on upcoming releases and more. As of February, 1988, it is an 8-page newsletter. Subscriptions cost \$1 per issue, for up to 10 issues at a time. After September, 1989, please write for the current price — *Roleplayer* might be larger and cost more.

Errata. Up-to-date errata sheets for all *GURPS* releases, including this book, are always available from SJ Games; be sure to include an SASE with your request.

Q & A. We do our best to answer any game question accompanied by an SASE.

Gamer input — including yours. We value your comments. We consider them, not only for new products, but also when we update this book in later printings!

Professor Moorehead

Professor Geoffrey Moorehead was an unattractive man, well over six feet tall and weighing less than 150 pounds. His skeletal appearance, coupled with his thinning grey hair and pale blue eyes, frequently elicited comments from his students about his resemblance to certain specters and witches of old New England — which were, curiously enough, the subjects of his classes in Urban Legends.

A graduate of a university famed for its library of rare and arcane volumes of eldritch lore, Moorehead held the post of Professor Emeritus of Mythology and Legends at Salem University in Massachusetts. His doctoral discourse, written in 1906, was entitled "Legends of New England - Imports or Native?"

Annually, he chaired a symposium on the myths and legends of the American Indians. Dr. Drew McGill of the Tennessee Academy of Science attended the most recent one, where he presented a paper on the Indian legends of central Tennessee.

Author's Note

Some of this adventure is based on fact, and some is based on the legends of the American Indian — in particular, the Cherokee as related by Mooney in his classic studies of that nation (see *Bibliography*, p. 60). Some of the NPCs are patterned after persons who really do exist, and have given their approval to the characters based upon them. Patti Coats and I both worked for the Department of Conservation as archaeological aides, and surveyed several areas with our dear friend "Pig Eyes" — whose real name is *not* John Singer — and his wonder-dog "Pa-Hoo!" C. Ward Weems is the current director of the Old Stone Fort Archaeological Area.

Phyllis Joan Banks is a composite of two beautiful ladies, on each of whom I admit I have a "crush!" Sylvia Rutledge is based mainly on another lovely woman who *is* a reporter, though for the *Nashville Banner*, not the (fictitious) *Manchester Times*. Darl Burdette is wholly imaginary, but his "boys" share a common interest with several good friends of mine from a local science fiction club. As a matter of fact, we really *did* brew our own beer for a time. And a fine beer it was, too!

Of course, Nashville exists — as do Hoodoo, Manchester and the Old Stone Fort. But I couldn't *find* Hoodoo, and, believe me, I looked! Both Copperas and Saltpeter Caves are real, but the upper and lower levels attributed to Copperas Cave are a product of my imagination. They are a composite of three or four caves which exist in Tennessee.

It is with deepest respect and affection that I have written about these people, legends and places that I love. I hope you will enjoy the adventure as much as I have enjoyed its creation.

And, if you ever get to Tennessee, be sure to visit the Old Stone Fort.

— Don Rapp

For further information on the Old Stone Fort, contact:

Old Stone Fort
State Archaeological Area
Manchester, Tennessee 37355
Phone: (615) 728-0751

Or write or call:

Tennessee Department of Conservation
Division of State Parks
701 Broadway
Nashville, Tennessee 37219-5237
Phone: (615) 742-6667

Introduction

Character Creation

At least one of the characters in this adventure should be an academic type. Students, occultists and explorers might also have been friends of Moorehead.

Other character types can easily be incorporated into the adventure. A policeman or private detective could be hired by Moorehead's relatives, by McGill or by a suspicious townspeople. Journalists or photographers could be sent to Manchester to investigate the disappearances of migrant workers. A mystic could have nightmares of something terrible about to occur in the area.

In the rural South of the 1920s, non-whites count as outsiders (15 point disadvantage), while non-Anglo-Saxon Caucasians are generally second-class citizens (5 point disadvantage). In the modern day, these racial tensions have eased a great deal, although it is still quite possible to find areas where non-whites are treated as second-class citizens.

It is also quite possible for some of the characters to be drawn from the local populace, although the GM should ensure that they do not know too much about the local legends, or are full of misinformation. Otherwise, they might spoil the adventure for the others. Intolerance and superstitious Delusions would not be uncommon disadvantages for such characters.

The following skills will be useful; skills marked with an * will be very useful. Even after hearing the introduction, the players might not figure this out on their own; if they don't, you might want to nudge them in the proper direction!

Anthropology*	Archaeology*	Area Knowledge
Botany	Cherokee*	Detect Lies*
Diplomacy*	Fast-Talk*	History
Merchant	Naturalist	Navigation
Occultism*	Psychology	Research*
Shadowing	Stealth	Surveying*
Survival (Woodlands)	Theology	Writing

New Skills

Cherokee (Mental/Hard)

No Default

This is the knowledge and ability to read, write and speak the Cherokee language. Cherokee has its own written alphabet, or syllabary, developed by Sequoyah (see p. 60). The language is Mental/Easy for those raised in the Cherokee culture, and Mental/Average for those raised in the Sioux culture.

Surveying (Mental/Average)

Defaults to IQ-5

This represents general expertise in surveying and mapping geographical areas. Specifically, it is a specialized branch of mathematics which teaches the art of determining the area of any portion of the earth's surface, the lengths and directions of the bounding lines, as well as the contour of the surface and of accurately depicting the whole on paper.

Replacement Characters

If an investigator dies along the way, or is so badly wounded that he cannot continue, the GM may allow the player to create a new 100-point character. This character could be a friend of the newly-deceased, a hireling taken on to aid in the investigation or a local aroused by his fear of the recurring disappearances.

Alternately, the player could pick up one of the NPCs as a character. McGill could decide to take a hand in the investigation himself, or might send Patti as his representative. Burdette or one of Burdette's boys might also be convinced to help out. Phyllis might want to help out a PC she had befriended. Singer would not really be suitable as a PC, as he knows too much.

Tennessee in 1925

In the 1920s, Tennessee is largely rural, with approximately 66% of its population of 2.6 million living on farms and in rural communities, and 34% residing in urban centers. The major cities are Memphis, with a population 250,000; Nashville, with 150,000; Chattanooga, with 120,000; and Knoxville, with 100,000. The next largest city is Johnson City, with a population slightly over 25,000. The remaining cities and towns have populations of 22,000 or less, averaging well below 5,000 per town. Of the total population, some 18% are, in the vernacular of the day, "colored" — presumably including the Indian population — and 6% are illiterate.

Some thirty railroads serve Tennessee, including the Alabama Great Southern; the Central of Georgia; the Cincinnati, New Orleans and Texas Pacific; the Chicago, Rock Island and Pacific; the Morgan and Fentress; the Illinois Central; the Louisville and Nashville; and the Yazoo and Mississippi Valley.

Seven steamship lines travel the Ohio, Mississippi and Tennessee Rivers. Freight lines include the American Barge Line Company, the Hudson Boat Company, the Saint Louis and Tennessee River Packet Company, the Inland Waterways Corporation, and the Mississippi Valley Barge Line. Passenger lines include the Tennessee River Navigation Company — running between Chattanooga and Kyles, Tennessee — and the Valley Line Steamers, running between Memphis and Cairo, Illinois.

American Airlines maintains two routes within the state. The first, between Cleveland, Ohio, and Los Angeles, California, stops in Nashville and Memphis. The second, between Washington D.C. and Nashville, stops in Bristol and Knoxville. Eastern Airlines, with a route between Chicago, Illinois and Miami, Florida, stops at Nashville and Chattanooga. The Chicago and Southern Airlines, with a route between Chicago, Illinois, and New Orleans, Louisiana, stops at Memphis.

With 380,000 people working approximately 250,000 farms, the average annual income from crops, dairy products and live stock exceeds \$311 million. An additional 125,000 people in almost 3,000 manufacturing establishments account for another \$700 million annually. Finally, there are 16,000 people engaged in mining, and 4,500 people engaged in forestry and fishing.

The recreational needs of the populace are met with two lakes — Reelfoot and North Horn — and six national monuments and parks. The latter are Camp Blount Tablets, Chickamauga and Chattanooga, Fort Donelson National Military Monument, Lewis National Monument, Shiloh National Military Park and Stones River National Park.

Nashville in 1925

Nashville covers an area of 26.4 square miles, and is the capital of both the State of Tennessee and Davidson County. The city prides itself on the fact that more than 45,000 of its homes are wired for electricity, and over 16,000 residential and commercial gas meters have been installed. More than 30,000 telephones serve the city's inhabitants, and several hundred miles of brick-lined streets accommodate the more than 30,000 automobiles.

Nashville is served by three railways: the Louisville & Nashville Railway; its subsidiary the Nashville, Chattanooga & Saint Louis Railway; and the Tennessee Central, a freight-only service of the Southeastern Express. It is also

Tennessee Today

Today, the population of Tennessee numbers over 4.5 million, with about 60% living in urban areas. Memphis is still the largest city, with a population of about 650,000; Nashville has roughly 450,000; Knoxville, 175,000; and Chattanooga, 170,000. The population of Manchester today is about 7,500.

Manufacturing now accounts for more than four-fifths of the total value of goods produced annually, employing about 500,000. The number of people working on farms is down to a little over 100,000.

There are more national parks in Tennessee today than there were in 1925, including the Great Smoky Mountains, the Cherokee National Forest and the Cumberland Gap National Historical Park. There are also 23 state parks and 15 state forests.

While Prohibition has vanished from the scene, moonshining has not. Burdette and his boys, and others like them, still make and sell their "County Coffee." Purchase and possession of the illegal whiskey still brings the law down on one if discovered. Federal agents will expect to collect the unpaid alcohol tax, and are not bribable. The party can expect to spend months, even years, in a southern jail if arrested by the Feds. Local authorities may be bribable, but the party is taking a chance.

Suspicion of Northerners has almost vanished in the larger towns, but can still be quite strong in some of the smaller communities. The latter part of the 20th Century has also seen a decline in the belief in the old legends. To some like John Singer, the legends are still true and the beliefs are still strong. To the bureaucrats and officials likely to be encountered, it is all "bunk," "hogwash," "idle gossip and superstition!" The party should not expect much help, sympathy or understanding from officialdom.

Nashville Today

With a population of almost half a million, Nashville is one of the largest cities in the South. While many changes have occurred since 1925, many of the buildings of the 20s remain.

The Tennessee State Capitol still houses the offices of state government. The Senate and the House, as well as the Governor's Office, are here.

The War Memorial Building still stands. It houses the Military Branch of the Tennessee State Museum.

Saint Mary's Church still holds regular Roman Catholic services.

One of only four structures of its type in the United States, the Arcade has recently been refurbished, and houses a mixture of services and specialty shops.

The Downtown Presbyterian Church holds Sunday and Wednesday services.

Ryman Auditorium, the home of the Grand Old Opry from 1943 through 1974, is preserved as a tribute to the early days of country music.

The Customs House has been renovated and is being leased as office space. It includes the offices of the Department of Conservation and the Division of Archaeology.

Hume-Fogg High School is now a technical high school. Its best known graduate is Dinah Shore.

Union Station no longer serves trains and their passengers. It has been renovated into a top-notch hotel and restaurant, with many specialty shops.

The Maxwell House Hotel has been torn down. The Third National Bank now stands in its place.

The Church Street Center now occupies the site of the Doctors' Building.

Nashville is home to several national corporations, including Hospital Corporation of America, Genesco and Aladdin Industries. Among the manufacturing complexes in the area are Ford, Avco and Nissan. The concentration of more than a dozen colleges and universities with their 30,000 students has earned Nashville the nickname "Athens of the South."

Nashville today is the recognized home of the country music industry. Music Row, along Sixteenth Avenue South, houses many recording agencies and studios, as well as the Country Music Hall of Fame.

Nashville's cultural life has been enriched by the Tennessee Performing Arts Center, the Nashville Symphony Orchestra, and touring opera and Broadway show companies. Restaurants cater to every taste, from Cajun to Italian, barbecue and turnip greens to Peking duck and fried rice. Recreational interests are served by facilities for swimming, boating, camping, hiking and caving.

served by an interurban electric line, the Nashville-Franklin Electric. In addition, American Airlines and Eastern Airlines have regular flights into the larger of Nashville's two airports.

The population, as of the 1920 census, is almost 120,000 — of which approximately 70% may be categorized as "Native Whites," 28% are listed as "Negroes." The remaining 2% are considered "Foreign Born Whites" and "Other Races." Of the population, almost half are considered "gainful workers," and less than 3% are illiterate.

The principal products are chemicals, roasted coffee, flour, furniture, hosiery, lumber, packed meat, printing, rayon, shoes, stoves, tobacco products and work clothing.

The Southern Turf Saloon at 222 Cherry Street is a well-known and tolerated speakeasy. Other places of interest include Glendale, an amusement park south of the city; two hotels, the Hermitage House and the Maxwell House; the Parthenon, a replica (currently being rebuilt) of the famous Athenian temple; Centennial Park, where the Parthenon stands and where the 1876 Centennial Fair was held; and the Carnegie Library at Eighth and Union.

Other sites include the Nashville Union Stockyards; Tom Sudekum's Dixie Cinema on Fifth Avenue; the Customs House; the War Memorial, newly built and dedicated just this year; and Hume-Fogg High School, the first public high school in Nashville. Universities and colleges include Fisk, Vanderbilt and Tennessee State Universities, as well as Scarritt and George Peabody Colleges.

Union Station on Broadway is a magnificent example of Romanesque Revival style with a 220-foot tower topped by a 19-foot copper statue of Mercury. The Tennessee State Capitol was designed by William Strickland who had previously worked on plans for the U. S. Capitol. An example of Greek Revival style, it was begun in 1845 and completed in 1859. The Arcade is a two-tiered, half-block long, covered shopping area, stretching between Fourth and Fifth. It opened in 1903, a copy of an arcade in Milan, Italy.

Nashville has eight banks, including the First American National Bank and the One Cent Savings Bank, the first Negro bank in Nashville and the second in the country. Religious needs are met by the Downtown Presbyterian Church and Saint Mary's Church in the downtown area, and by several other churches throughout the city. The Doctors' Building at 708 Church Street houses 73 doctors and dentists within its six stories of terra-cotta-sheathed steel and masonry; its sixth floor houses the offices of the Methodist Episcopal Church.

The Ryman Auditorium assuages Nashville's cultural hunger. Over the years, it has provided performances and speeches by Caruso, Galli Curci, Booker T. Washington, Helen Keller, Isadora Duncan, Pavlova, the Ballet Russe, Helen Hayes and Maurice Evans. It will become famous later as the home of the Grand Old Opry.

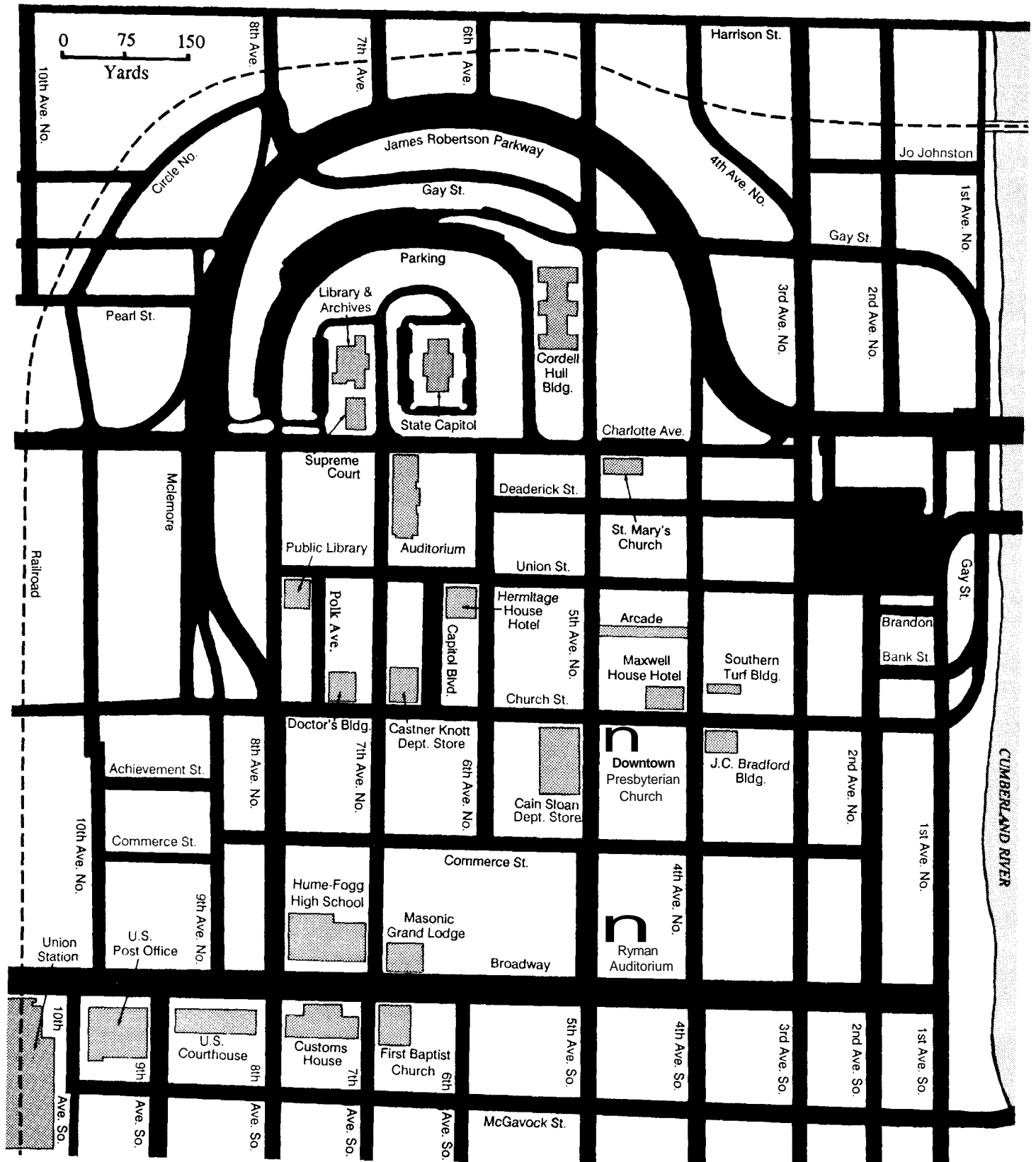
Other services available in Nashville include a post office, a postal telegraph station, a Western Union Telegraph Station, a Railway Express Agency and the Southeastern Express Company.

Manchester in 1925

Manchester is a sleepy little Southern town located in the south-central part of Tennessee on the Cumberland Plateau, 64 miles southeast of Nashville. It is the county seat of Coffee County, with a population of approximately 1,200. Most of the town's residents live along the tree-lined streets which cross-hatch the town. Outside of town are several farms and, near the Old Stone Fort, the remains of an 18th century paper mill.

Local residents are suspicious of outsiders, especially those from the North, to whom they refer as "Dam Yankee Know-It-Alls." While the shopkeepers are

Nashville map



only too happy to take in Yankee dollars, they will be close-mouthed when it comes to imparting information about their neighbors or the "ol Inniun fort." About the latter, they will only mumble something about "hants," "Inniun witches" and "nat gores."

Manchester Locations

The following locations in Manchester are keyed to the map by number.

Manchester Today

The Manchester of today has changed significantly from the Manchester of 1925. Three major shopping centers have largely replaced the locally-owned "mom and pop" stores of two generations ago. However, numerous small stores — some tracing their lineage directly from the stores of 1925 — can still be found around the town square, carrying on the "old tradition." The school system maintains two elementary schools, one junior high school, and a joint city-county comprehensive senior high school. More than 25 churches provide services in most of the religious denominations. Products such as clothing, signs, printing, wood products, concrete products and caskets are manufactured by Manchester industries.

Manchester also offers rail service, two TVA substations, natural gas and air freight service within eleven miles of the city. There is also a new Manchester-Coffee County Library in the city, removing the necessity of a research trip to Nashville in all but the most esoteric areas.

The people of Manchester exhibit little of the suspicion of strangers, and of "Yankees," displayed by their ancestors of the 1920s. They have a marked tendency toward rural "neighborliness," and are friendly and helpful. Inquiring at a local business establishment will get immediate, and sometimes embroidered, responses to all but the most personal or tactless questions.

Little distrust of outsiders seems to exist. That is, until an inquiry is made regarding the Indian legends. Most frequently, inquiries about legends and folk tales will be rewarded with one of several versions of the story about the "Moon-Eyed People who live under that old Indian fort!"

1. *The County Courthouse.* The courthouse sits in the center of the town square, bounded by Fort Street to the north, Main Street to the south and Spring Street to the east. The courthouse consists of two floors, plus a basement and an "attic" storage area.

The first floor houses the sheriff's office, the county clerk's office and a small law library. The second floor houses the offices of several county officials (including the judge), two courtrooms and a jury room. The attic contains all the old records, miscellaneous holiday decorations for the town and assorted junk accumulated by the government over the years.

The basement houses the jail, with a large "drunk tank" and five individual cells. Separated from the jail by a ten-foot thick stone wall are the offices of the county coroner and the county surveyor. Because of this arrangement, there are two entrances to the basement, at opposite ends of the courthouse. One, at the south end of the building, leads to the jail. The other, at the north end, leads to the two offices, as well as to the furnace room behind the surveyor's office.

2. *The City Hall.* The City Hall lies to the northwest of the courthouse, at the corner of High Street and U. S. 41. It contains the offices of the mayor, the city clerk and the sundry offices of the city government.

3. *Coffee County General.* The county hospital has a full staff of doctors and nurses on duty during the day. At night, a single doctor and two nurses are on-call in the event of an emergency.

4. *Downtown Park.* A small, tree-lined park lies here in the center of the town square.

5. *Nashville, Chattanooga & Saint Louis Depot.* This is the local depot for the railway, which has several trains running daily between Nashville and Chattanooga. Tickets may be purchased from the local agent.

6. *U. S. Post Office.* The Post Office delivers mail throughout the county. Several of the postmen are under the sway of the Moon-Eyed People; there is a 25 % chance that any letters sent by the PCs will be intercepted and opened.

7. *Western Union Telegraph Station.* The local agent is under the sway of the Moon-Eyed People, and will only pretend to send out any dangerous telegrams. The sheriff will be notified.

8. *Railway Express Agency.* The Express Agency specializes in the rapid delivery of small packages. There is a 50% chance that any package sent out by the PCs will be intercepted by an agent of the Moon-Eyed People.

9. *Telephone Switchboard.* The town's central telephone switchboard is housed here. The night operator has been replaced by a Moon-Eyed Person; the day operator is under her control. All local and long-distance calls will be monitored and cut off if they verge on dangerous territory. "I'm sorry, we have lost your connection. We are attempting to identify the problem." The sheriff will be notified.

10. *People's Bank & Trust Company.* Most of the townspeople, as well as the area farmers, do their banking here.

11. *Manchester Public Library.* The library has a wide range of popular books, literature and non-fiction, as well as recent back issues of *The Manchester Times*. Other than the newspapers, little of use will be found here.

12. *The Manchester Times.* Sylvia Rutledge owns and operates the local newspaper; she took over after the death of her husband. She will grudgingly allow fellow journalists access to the newspaper morgue.

13. *Manchester Elementary School.* This school serves the educational needs of the children of the townspeople and the area farmers. The school is not integrated (unless the adventure is being run in the modern day); black children must go elsewhere.

14. *Manchester High School.* The high school is also white-only. The history teacher collects local legends of the Indian witches, and has even had one or two papers published in some of the smaller journals.

15. *Mason's Garage.* Benford Mason owns and operates the local garage and gas station. Standard parts, such as belts, hoses and sparkplugs, will be in stock. Other parts

This is a detailed black and white map of Manchester, Tennessee. The map shows a network of streets, including major roads like U.S. Hwy 41, Old Tullahoma Hwy, and Lynchburg Rd. Key landmarks such as Morton's Lake, Old Stone Fort, and the NC & SL Railroad are depicted. Numerous streets are labeled, including Main St, High St, and various residential streets like James, Pearl, and Oak. A grid of numbered points (1-40) is overlaid on the map, indicating specific locations of interest. The map also shows the Duck River and the White River.

The Manchester Police

The police force (mostly fictitious) of the town in the Twenties consisted of Sheriff Ephraim Struver IV, Chief Deputy Kevin Loughin and six part-time officers. There are two black-and-white police cars, and the sheriff's car — black and unmarked. In the Eighties, the town has ten officers, a secretary and two radio dispatchers. The police department maintains a fleet of five white cars with red striping.

The jail has a large "drunk tank" — 5 yards square — and five individual cells — each 3 yards square. The drunk tank has a drain in the center of the floor, and a single 75-watt lightbulb (always on) in the center of the ceiling. Steel benches line the three walls of the cell.

The individual cells are identically furnished. Each has a pair of steel bunks, one mounted atop the other, along the back wall. Each also has a steel toilet — with no lid. A faucet above the toilet provides the only means of washing, drinking or flushing the toilet. Each cell is illuminated by a single 60-watt bulb — the light is dimmed at night, but never turned off.

The cell bars are one inch in diameter, mounted floor to ceiling, and horizontally braced with two-inch-wide, ¾-inch-thick steel. The cell doors are double-locked — secured by padlocks as well as the more conventional door locks. There are four cells along the east wall, with the drunk tank and fifth cell lying along the west wall. Entry to the jail is through a pair of steel doors, one set six feet behind the other, at the south end of the jail. A pot-bellied stove near the north wall provides the only heat in the winter.

Prisoners will usually be escorted into the jail by the jailer and another officer. Each has a key to only one of the steel entrance doors. The officer will unlock the outer door, allowing the jailer and prisoners into the small entry chamber. Remaining outside, he locks the outer door behind them. The jailer unlocks the inner door and escorts the prisoners into the jail proper, locking the inner door behind him. After locking the prisoners in their cells, he unlocks the inner door, enters the entryway, and locks the door behind him. The second officer, after checking to make sure that the jailer is alone, unlocks the outer door and relocks it after the jailer has left.

will have to be ordered from Nashville, taking two to three days to arrive. In addition to automobiles, Mason also works on farm machinery.

16. *Miller's Hardware*. Pete Miller carries a full line of hardware in his store. In addition to selling to the townspeople, he does a heavy business with the local farmers.

17. *Skorzik's Butcher Shop*. Johann Skorzik, the town butcher, is a werewolf. However, this fact should not have any impact on the adventure. Skorzik is aware of his disease. On the night of a full moon, he will lock himself (with a steer carcass) into a specially constructed room in the back of his shop. So far, he has not harmed anyone.

18. *Wilson's Grocery*. Sam Wilson carries canned good, bread, cereals and fresh produce. He carries little besides food.

19. *Hallick's Country Store*. The country store carries no food, but does carry a wide range of other goods for the local farmers.

20. *Birch Street General Store*. The general store carries both goods and groceries. Prices are slightly higher than at some of the other stores.

21. *Peebles' Drug Store*. Dave Peebles is the local pharmacist, as well as the owner of the drug store. He sells only over-the-counter and prescription drugs; he cannot be bribed into selling drugs illegally.

22. *Spring Street Five and Dime*. This store carries a variety of goods and sundries for the local townsfolk.

23. *Ogle's Barber Shop*. Sam Ogle is the local barber. As such, he hears much about local goings-on. He will say little to most outsiders, except when they tip well.

24. *Main Street Cafe*. Located on Main Street, this small cafe serves a decent blue-plate special. The cafe caters to much of the town's working class. The waitress is a gold mine of local gossip.

25. *Henry's*. This restaurant serves fine food, but is somewhat overpriced; meals go for two to three times the cost of average meals. Henry's caters largely to the town's well-to-do, as well as to visitors.

26. *St. Luke's Catholic Church*. The priest here is interested in local Indian legends. If strong evidence can be presented, may aid the PCs.

27. *First Baptist Church*. The local Baptist church has a large congregation drawn from the local townspeople and farmers. The pastor does not believe in any of the Indian witches, and will denounce anyone who does as a devil worshiper.

28. *Our Lord's Lutheran Church*. The Lutheran pastor is fairly open-minded. While he does not believe in the Indian witches, he may be persuaded to help if strong evidence is presented to him.

29. *The Grand Hotel*. This large and stately hotel fronts on the town square, overlooking the town square. The hotel also contains a restaurant, a favorite eating place of many of the locals. The hotel is seldom filled to capacity, but the desk clerk will claim that there are no vacancies. The night clerk has been replaced by one of the Moon-Eyed People; the day clerk is under its spell.

30. *Wilson's Lodging*. Mrs. Wilson has three rooms to let. However, she will refuse to speak with the investigators; she has been replaced by one of the Moon-Eyed People.

31. *Mrs. Parks' Boarding House*. Mrs. Atha Parks, an elderly widow, has six rooms which she rents. However, at the present time, she will deny having any vacancies; she is afraid that the investigators will get her involved with "Inniun ghosts."

32. *Mm Minerva's Shady Nook*. Minerva "Miz Minnie" Johnson has two rooms which she lets out to guests. However, she will not rent to anyone from out-of-state.

33. *Rebels' Roost*. A small boarding house owned by Frieda Salkeld. She has four rooms she lets out to guests. However, the PCs will not be able to rent any rooms here; Miss Frieda has been replaced by one of the Moon-Eyed People.

34. *The Struver Farm*. Moorehead stayed here during his visit. The farm has been in the possession of the Struver family since they settled here in the 18th century. However, the property is now owned by Phyllis Banks, who inherited it from her fiancé Gibson Struver.

35. *The Old Paper Mill*. The ruins of an old 18th-century paper mill stand on this site. The mill is in a state of partial collapse, but serves as a favorite play-spot of the local children.

36. *Phyllis Banks*, owner of the Struver farm, lives here in a large, stately house.

37. *Sylvia Rutledge*, owner-operator of the local newspaper, lives here in a small but well-maintained house.

38. *Ephraim Struver IV*, sheriff of Coffee County, lives here in a comfortable two-story house.

39. *John Singer*, local half-breed and Cherokee medicine man, lives with his dog Pa-Hoo in a shack here on the outskirts of town.

40. *Kevin Loughin*, Struver's Chief Deputy, lives here in a small house.

The Old Stone Fort

The Old Stone Fort is located in Tennessee in the area known as "The Barrens." The Barrens' rather unflattering name was probably given by the first settlers, who found the area devoid of trees and covered only with brush. The Old Stone Fort is the only important topographic feature, the rest of the area being fairly flat, with few streams.

Mention of the fort has been frequent in area history since the 19th century, and maps have appeared regularly in writings on Tennessee's antiquities. As Faulkner states in his definitive work on the site:

"If all accounts had agreed about the appearance of the enclosure, and if portions of its walls had not been removed, reconstruction would have been a relatively simple task. However, these early maps and descriptions often proved to be dissimilar, and time and destruction took their toll on the walls."

Nearly all reports agree on one thing, though: the Old Stone Fort is an enclosure of earth and stone walls built on the edge of a plateau which separates the two major forks of the Duck River. The walls, if continuous, would have a total length of approximately nine-tenths of a mile. They enclose a relatively flat, featureless area of fifty acres. Aside from two barely noticeable earthen mounds just inside the entranceway, the walls are the only man-made features visible today.

Explanations of the Old Stone Fort's purpose, the identity of its builders, and the method of its construction vary widely according to the background and interests of the teller. Local legends attribute the construction of the fort to the Norsemen, the Welsh or a mysterious race of "Moon-Eyed People" who live in the caves under the fort. Academic speculation has variously attributed the construction to the Yuchi tribe, who supposedly lived between the fort's walls during the 16th century when DeSoto explored the southeast, and to the enigmatic — and highly imaginary — "Mound Builders" who supposedly inhabited the area some 2,000 years ago.

There is little doubt that the Old Stone Fort was constructed by a prehistoric

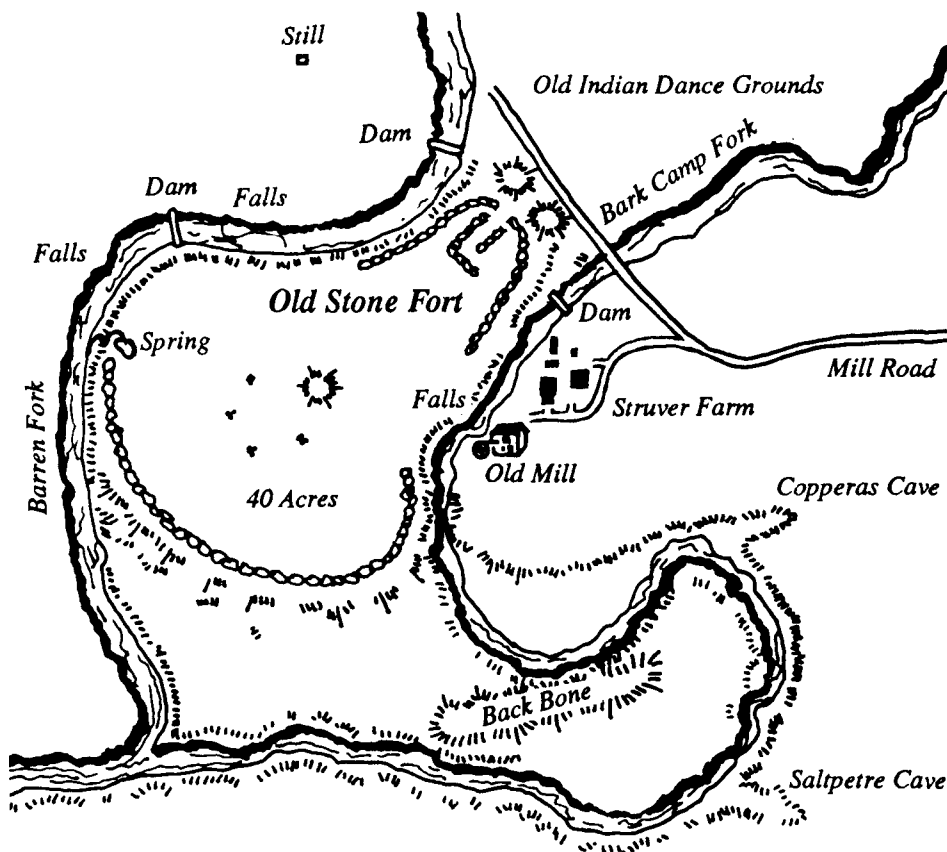
The Old Stone Fort Today

The Old Stone Fort is located northwest of Manchester, Tennessee, just off U.S. 41. It is administered by the Division of State Parks, Tennessee Department of Conservation, as an archaeological area. There is limited camping available on a first-come, first-served basis.

During the day, visitors may tour the office and exhibit hall complex near the enclosure proper, or picnic at the thirty sites reserved for day use. Several miles of foot trails allow one to explore the area in and around the fort. The main interpretive trail runs around the outer walls of the fort, and is 1¼ miles long. An additional 2 miles of trails have been developed along the rivers, over the "Devil's Backbone" and through the surrounding forest areas. The fort, the picnic area and the visitors' center are open from 8:00 a.m. until sundown. In the camping areas, "quiet time" begins at 10:00 p.m.

The current director of the Old Stone Fort State Archaeological Area is C. Ward Weems. He is a highly intelligent man, and is willing to spend time with visitors to "his" site. He will freely discuss the legends, and may even add a note or two of his own on "the Moon-Eyed People who live under the fort." But don't expect him to be very understanding if he catches you prowling around the park after dark.

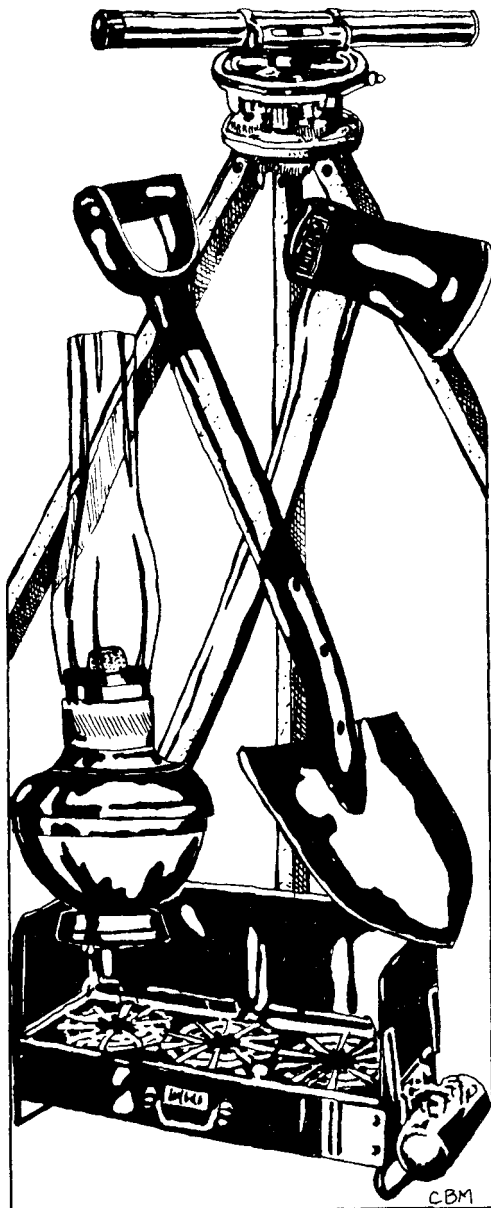
The Park is regularly patrolled by Park Rangers. Anyone caught prowling around the Old Stone Fort after hours, or attempting to destroy or remove archaeological artifacts, will face arrest. Penalties may range from verbal warnings to light fines to stiff fines and jail sentences, depending on the severity of the offense.



Available Equipment List

The following equipment will be provided to the party by the Tennessee Academy of Sciences at no cost:

Item and Number	Weight
Automobile Tool Kit (1)	8 lbs.
Axe (2)	1 lb.
Blanket, Woolen (1 each)	3 lbs.
Canteen, 2 Quart (1 each)	2 lbs. (full)
Camp Stove (1) 4 lbs.	
Car Jack (1)	7 lbs.
Carbide Lamp (2)	1/2 lb.
Compass (1 each)	—
Hatchet (2)	1 1/2 lbs.
Notebook (1 each)	—
Pitons, 16 (3 x)	1 lb.
Rope, 50' (4 x)	3 1/2 lbs.
Shovel (2)	3 lbs.
Sledge Hammer, 3# (2)	3 lbs.
Steel Tape Measure, 100' (1)	1 lb.
String, 500' (2 x)	1 lb.
Surveyor's Rod and Chain (1)	5 lbs.
Transit and Table (1)	15 lbs.



group of American Indians, probably the Middle Woodland Indians who inhabited the region between 1000 B.C. and 1000 A. D. It is now widely accepted that the fort was a ceremonial site of extreme importance to its builders.

Equipment and Services

GURPS Horror lists prices of basic equipment for the adventurer. The following goods and services may also be found useful.

Item & Description	1920s Cost	1980s Cost
<i>Precious Metals:</i>		
One Fine ounce of Gold	\$ 25.00	\$ 475.00
One Fine Ounce of Silver	\$ 1.00	\$ 7.00
<i>Transportation:</i>		
Automobile - used	\$100.00	\$ 2500.00
Automobile - new	\$1500.00	\$ 9500.00
Automobile — luxury	\$7000.00	\$35000.00+
Tire Jack	\$1.50	\$25.00
Tire Repair Kit	\$2.50	\$10.00
Air Travel (Approx.)	\$.50/mile	\$.25/mile
<i>Camping Equipment:</i>		
Water Bag - 5 gallon	\$2.00	\$7.50
Camp Stove	\$5.75	\$40.00
Cooking Kit	\$7.00	\$20.00
Quart Thermos Bottle	\$5.00	\$15.00
4 Man Tent	\$22.00	\$200.00
Hunting Knife	\$3.00	\$95.00
Kerosene Lantern	\$2.00	\$19.95
<i>Lodging, Meals, and Food:</i>		
Cheap Hotel	\$1.00/night	\$20.00/night
Nice Hotel	\$5.00/night	\$60.00/night
Luxury Hotel	\$10.00/night	\$100.00/night
Luxury Hotel, with Dinner	\$13.00+/night	\$150.00+/night
Breakfast (Avg.)	\$.30	\$3.50
Lunch (Avg.)	\$.75	\$5.00
Dinner (Avg.)	\$1.25	\$15.00
Eggs, Dozen	\$.50	\$1.50
Bread, Loaf	\$.25	\$1.00
Milk, Quart	\$.15	\$0.90
<i>Clothing:</i>		
Overcoat	\$15.00	\$150.00+
Dress	\$15.00	\$75.00
Suit	\$15.00	\$250.00
Shirt, or Blouse	\$1.00	\$25.00
Trousers, or Skirt	\$7.50	\$35.00
<i>Miscellaneous:</i>		
Shoulder Holster	\$1.25	\$60.00
Hip Holster	\$.75	\$25.00+
Hip Holster, w/flap	\$1.00	\$30.00+
Good Binoculars	\$25.00	\$75.00+
Good Camera	\$10.00	\$200.00+

MYTHS AND MAGIC

3

Mythology

The American Indians are a very reverent people. They have an intimate relationship with nature, feeling a sense of kinship with the natural world. Religion pervades all aspects of their life, and is a function of all activity — whether it's hunting, survival, technology, tribal organization, warfare or art.

For the Indian, the natural and supernatural are inseparable. Innate souls and human properties are attributed to plants, animals, inanimate objects and natural phenomena. In addition, the universe is suffused with preternatural forces and powerful spirits.

Mythology, then, is a way of understanding reality and the Indian's place in the world. It plays an important role in defining those areas which are permissible, as opposed to those which are *gaktv'ta* — under ceremonial tabu. The presence of witches and demons marks those areas which may not be entered, those borders which may not be crossed with impunity. Furthermore, mythology defines the Indian's relationship with the Grandfather Spirit and the Grandmother Earth, with the animals and all other living creatures, as well as with both life and death.

According to many Indian systems of belief, there is a second world in addition to our own. This world is the world of the Other Side, the Beyond World, the world of the spirits. The Other Side is a complete world in and of itself, inhabited not only by spirits, but also by humans and animals. There is no clear demarcation between the world of the Other Side and our world, the world of This Side. It is possible to travel freely back and forth between the two worlds, using the appropriate spells and gateways; the Old Stone Fort is one such gateway.

Indian Witches and Evil Beings

During the course of this adventure, the party will encounter several Cherokee witches and evil spirits from The Other Side. In order of increasing threat, these are: The Night Goers, human witches who "steal" life from their victims; The Raven Mocker, a witch who is no longer human, and who appears as an old man bathed in fire; The Water Cannibals, a race of spirit beings who live in deep pools and waterfalls; The Moon-Eyed People, a nation of Indian witches who may be destroyed by fire or by direct sunlight; and the Windigo, one of the most widely feared spirits in Indian mythology.

Svna'yi Eda'hi — The Night Goers

Description: The Night Goers are human witches who normally live on the Other Side, although they are capable of crossing over to This Side. While they may assume the shapes of animals, they usually appear in human form, as ancient and withered Indian men.

"This Cherokee witch is supposed to go about chiefly under the cover of darkness and hence is called Svna'yi Eda'hi, 'the night goer.' This is the term in common use, but there are a number of ways to designate a witch, one of which may be rendered as 'the imprecator,' i.e., the sayer of evil things or curses. When it is known that a man is dangerously sick the witches gather about his house after nightfall to worry him and even force their way to his bedside unless



The Night Goers

These evil witches usually appear in the form of extremely old Indian men. They may be encountered at night, in groups of one to six.

Attributes: ST 9 to 14, DX 10 to 12, IQ 10 to 15, HT 8 to 13.

Advantages: Alertness +2, Magery 2, Night Vision.

Armor: The Night Goers have a natural PD 1, DR 0. Physical weapons do damage only if they are impaling weapons (normal damage) or guns (half damage). Otherwise, only magical damage — from spells or enchanted weapons — can harm a Night Goer.

Spells: Night Goers typically know the following spells at IQ level: Armor, Detect Magic, Shield, Borrow Language, Death-touch, Pain, See Invisible, Shapeshifting, To Call the Raven Mocker Over to This Side, To Bind the Raven Mocker to One on This Side.



prevented by a more powerful shaman within the house. They annoy the sick man and thus hasten his death by stamping upon the roof and beating upon the sides of the house; and if they can manage to get inside they raise up the dying sufferer from the bed and let him fall again or even drag him out upon the floor. The object of the witch in doing this is to prolong his own term of years by adding to his own life as much as he can take from that of the sick man. Thus it is that a witch who is successful in these practices lives to be very old."

— Mooney, *Sacred Formulas of the Cherokees*, 1891, pp. 384-5.

The Night Goers will occasionally cross over to This Side on their own. Each night roll 3 dice; on a 15 or greater, 1-6 Night Goers will appear within the Fort. They will leave the enclosure only if the roll was a 17 or 18, or if bound and ordered to do so by someone else. On a roll of 17, they will leave the Fort to attack and carry off a farm animal; on an 18, they will attack a human being — one of the party, if he is out that night. If a solitary investigator should enter the Fort on a night when the Night Goers are abroad, he will be attacked. Larger parties will generally be avoided. If the Night Goers fail in their attack, they will flee to the center of the enclosure, where they will disappear, returning to the Other Side.

Method of Attack: While in human form, the Night Goers attack by grabbing their intended victim, flying up to a certain height and dropping him. This is continued until the victim dies or becomes unconscious.

To attack, the Night Goer must first successfully grapple its victim. On the following turn, roll a Contest of ST; two or more Night Goers may combine ST to lift a single victim. If the Night Goer wins, his victim is raised to a height in yards equal to the amount by which the Night Goer won the Contest. The victim will then be dropped, taking falling damage (see p. B114). If the Night Goer loses the Contest, the attack has failed; the Night Goer may make another attempt on the following turn. In either case, the victim must make a Fright Check.



If the victim suffers from Acrophobia, he is at -1 to his Fright Check for each yard he is raised above the ground.

While in animal form, the Night Goers use the normal method of attack associated with that animal.

Thwarting the Night Goers: The Night Goers may be barred from a dwelling through the use of the Pentagram spell, or by "smudging" the outside of the dwelling (see sidebar, p. 20). Worn about the neck, a medicine bag stuffed with cedar, Old Tobacco and a piece of silver will offer partial protection (see sidebar, p. 20).

Impaling weapons do full damage to Night Goers (guns do half damage); other weapons do no damage. Fire and magical attacks — either from spells or enchanted weapons — also do full damage. A Night Goer may be "shortened" — or sent back to the Other Side — by an individual who performs the Formula to Shorten a Night Goer on This Side.

Vengeance of the Night Goers: If, during the course of the adventure, the investigators succeed in "shortening" four or more of the Night Goers, the surviving ones will summon the Raven Mocker and bind him to eliminate the investigators and all associated with them!

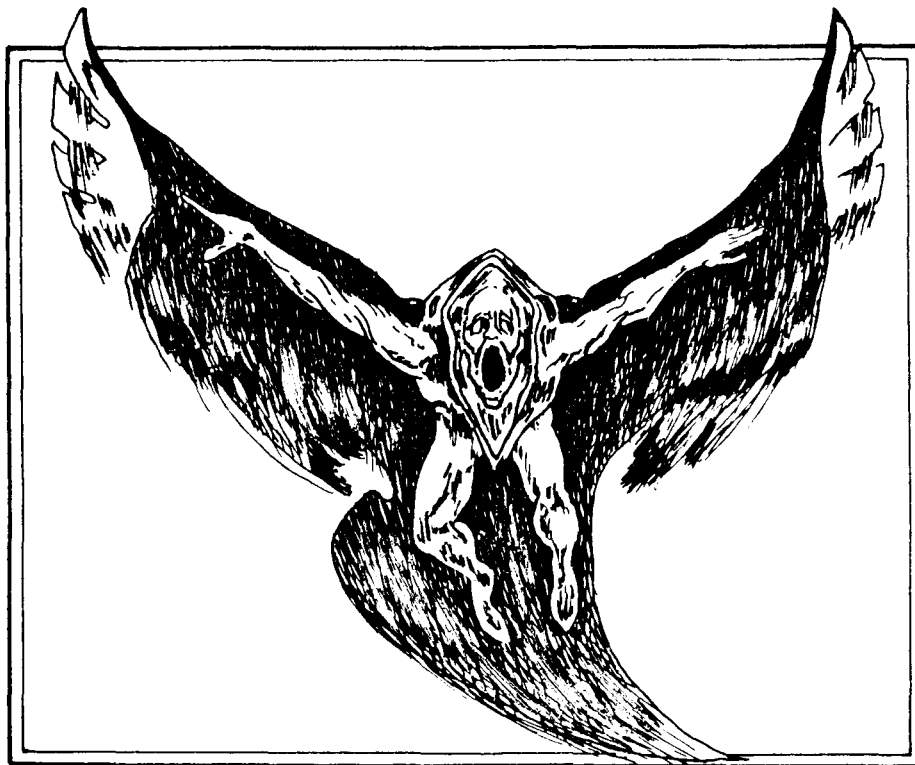
Ka'lanu Ahyeli'ski — The Raven Mocker

Description: The Raven Mocker is an inhuman witch. He always assumes the outline of an old man, bathed in flames.

"Without going into extended details, it may be sufficient to state that the one most dreaded, alike by the friends of the sick man and by the lesser witches, is the Ka'lanu Ayeli'ski or Raven Mocker, so called because he flies through the air at night in a shape of fire, uttering sounds like the harsh croak of a raven."

— Mooney, *Sacred Formulas of the Cherokees*, 1891, p. 385.

The Raven Mocker rarely ventures forth on its own, preferring to come over to This Side only when summoned by its brother witches. It may be defeated and driven away (but not killed) by someone using *Ka'lanu Gu'ni Nunyu'* — a Raven Stone Arrow.



The Raven Mocker

This witch always appears as a male figure completely bathed in flames.

Statistics: ST 18, DX 13, IQ 8, HT 12. Basic Speed: 6.25.

Advantages: Acute Vision +5, Acute Hearing +4, Night Vision, Strong Will +7.

Special Abilities: The Raven Mocker has the ability to fly at Speed 20, and has a special form of attack.

Armor: The Raven Mocker has an inherent PD 2, DR 2. In addition, his body form protects him against some forms of attack. Fire and electrical attacks do no damage. Physical weapons do normal damage only if they are impaling weapons (guns do half damage); otherwise, they have no effect. Raven Stone Arrows, when fired from an Indian bow, do +6 points of damage, or +3 if fired from a regular bow.

Spells: The Raven Mocker knows no spells, relying instead on its special attack (p. 22).

When the Raven Mocker Appears

There is a chance each night that the Raven Mocker will appear. Each night, roll 3 dice. On a roll of 15 or greater, the Raven Mocker will appear. If the party is abroad that night, they will see what appears to be a comet off in the distance over the Old Stone Fort. The next morning, they will hear rumors to the effect of, "Nother pig (or horse or cow) done vanished. Flames all acrost th' sky ... 'n' that dam' raven croakin' to raise all Billy Hell!"

On a roll of 18, the Raven Mocker will attack any investigators who might be abroad that night.

The Water Cannibals

This mysterious tribe of Indians lives in the deep waters of streams and rivers. They generally appear as extremely pale human beings. They may be recognized by their inability to look a "true" human directly in the eyes, and their refusal to eat any solid foods but human flesh.

Attributes: ST 8 to 13, DX 9 to 14, IQ 8 to 13, HT 10 to 12.

Advantages: Alertness +2, Night Vision.

Special Abilities: These witches are said to feed on the thoughts of others, a frequent theme in Native American mythology. Within their range, the use of psionic powers will bring 2 to 12 Water Cannibals from the nearest body of water. They will "know" and "remember" the individual using the power, and will direct their efforts toward his destruction.

The Water Cannibals use their "invisible arrows" to take a victim. These arrows do no damage, but have the effect of casting a Sleep spell on the victim. Once they have taken a victim, the Cannibals will leave behind a simulacrum in his place.

Armor: The Water Cannibals have a natural PD 1, DR 2. They can be harmed only by magical damage.

Spells: For each point of IQ above 11, a Water Cannibal will know one spell (at IQ level) from the following list: Darkness, Invisibility, See Invisible, Sleep.

Psionics: The Water Cannibals have Telepathy at a Power equal to IQ+2. They have the following psionic skills at IQ level: Psi Sense, Telesend, Telerecieve.

Method of Attack: The Raven Mocker attacks in the same way as do the Night Goers; it lifts its victim to a height and drops him. Damage is equal to falling damage (p. B114) +1 point damage per yard. Seeing the Raven Mocker calls for a Fright Check at -2; those with Acrophobia suffer further minuses as for the Night Goers (p. 15).

Thwarting the Raven Mocker: Cedar and tobacco have no effect upon the Raven Mocker; "smudging" and medicine bags will offer no protection. The Pentagram spell provides full protection.

Impaling weapons do full damage to the Raven Mocker, as do spells; fire and other weapons do no damage. The most effective weapon against the Raven Mocker is a Raven Stone Arrow — an arrow with a shaft of cedar and a "Raven Stone" head. The combination of *Indian Bow* and Raven Stone Arrow is especially deadly against the Raven Mocker, doing a total of (thrust+6) damage per successful attack, compared with (thrust+3) if a normal bow is used.

If the Raven Mocker's hit points are reduced to zero by a Raven Stone Arrow, it immediately returns to the Other Side, and may not return to This Side until summoned again. Reducing its hit points to zero by any other means will drive it away until the next night, when it will return without being summoned.

Yvn'wini'giski Ama'yine'hi— The Water Cannibals

Description: Deep in the waters of the streams, lakes and rivers of Tennessee live a tribe of Indian spirits called by the Cherokee *Yvn'wini'giski Ama'yine'hi* — the Water Cannibals. These are not humans, but are the spirits of those humans who ate the flesh of other Indians.

"There is a race of cannibal spirits, who stay at the bottom of the deep rivers and live upon human flesh, especially that of little children. They come out just after daybreak and go about unseen from house to house until they find someone still asleep, when they shoot him with their invisible arrows and carry the dead body down under the water to feast upon it. That no one may know what has happened, they leave in the place of the body a shade or an image of the dead man"



or little child, that wakes up and talks and goes about just as he did, but there is no life in it, and in seven days it withers and dies, and the people bury it and think they are burying their dead friend."

— Mooney, *Myths of the Cherokee*, 1900, p. 349.

Method of Attack: The "invisible arrows" of the Water Cannibals have the effect of a Sleep spell (p. H24), cast at a skill level 15. If the attack is successful, the victim will sleep for 8 hours. The Water Cannibals will then carry the victim off, replacing him with a simulacrum. The victim will awaken in the Land Beneath the Waters, from which he may only be rescued by a shaman. The simulacrum will have all of the victim's attributes and abilities, and will behave like him in every way. It will sicken and die after seven days. Three days after its death, the simulacrum will "spontaneously combust," vanishing in a flash of heat and foul-smelling smoke. Similarly, it will vanish if killed.

The imposture may be identified through the use of either the Aura or Detect Magic spells, or by one skilled in Occultism. Empathy will give one the vague feeling that there is something not quite right about the simulacrum.

If the Water Cannibals' attack fails, the victim awakens immediately; the Water Cannibals flee back to their own domain. Recognizing a Water Cannibal calls for a Fright Check at -1; recognizing a simulacrum calls for a Fright Check at -2.

Thwarting the Water Cannibals: "Smudging" and the Pentagram spell will keep the Water Cannibals at bay. Wearing a medicine bag offers partial protection, as for the Night Goers (see p. 15). The Water Cannibals can be injured only through magical attacks.

They are called out only by the use of "psi" powers, which immediately attract their attention and spur them to attack. Thus, the Water Cannibals can be avoided by avoiding the use of such powers.

To save a victim of the Water Cannibals, a shaman must journey to the Land Under the Waters to find the individual in whose shape the spirit image was left behind. Shaman and victim, together, must then meet the spirit hunters who bring in the flesh of men. The shaman must offer the victim flesh from the dead, which the victim must refuse. The shaman then turns his back, creates "spirit food," and offers this to the victim, who then eats the spirit of the food he ate in the Above Lands.

The shaman may not speak to or coach the victim in any way; if the victim speaks or makes the wrong response, he will be doomed to remain in the Land Under the Water. The shaman must continue to feed the victim spirit food for one to six days. At the end of this time, the victim may return home, where he must not speak to anyone for the same number of days as he remained in the Land Beneath the Water. Should he speak during this time, the Water Cannibals will return to claim him.

The Moon-Eyed People

Description: The Moon-Eyed People are *Ada'wehi* — supernatural beings — which take the shape of pale-skinned, blue-eyed humans. They are said to be cannibals. They are generally tall and slender, averaging almost six feet in height and weighing 170 pounds.

Their eyes are large, with pupils almost twice the size of a normal human's, and are quite sensitive. They can see extremely well in the dark, and may be rendered immobile by bright lights. Fire or exposure to the direct rays of the sun will destroy them, causing them to dissolve into vaguely human-shaped piles of dust. Consequently, they venture forth only after the sun has set, or when the sky is overcast and cloudy.

Method of Attack: The Moon-Eyed People have the inherent ability to cast

The Moon-Eyed People

These witches are human in form only, and are cannibals. They were created by the Windigo to serve as its minions, protecting its underground dwelling from prying humans. Over the years, they were overcome with a desire to "Walk the Other Side," passing themselves off as true humans. They seek to gain control of the countryside surrounding the Old Stone Fort as a better means of protecting the Windigo.

The Moon-Eyed People live beneath the Old Stone Fort in an undiscovered system of caves. At present, they can venture forth only when summoned. They are not mentioned in any of the books of Mooney, Schoolcraft or Colombo.

Attributes: ST 9 to 14, DX 8 to 13, IQ 7 to 9, HT 8 to 13.

Advantages: Acute Hearing +3, Acute Vision +8, Night Vision, Peripheral Vision, Strong Will +5.

Disadvantages: The Moon-Eyed People take one point of damage for every 10 seconds that they are exposed to direct sunlight, though this damage can be cut in half if they wear hooded capes or other heavy clothing. They can move about freely on overcast days (taking no damage, unless the sun should suddenly burst through the clouds). They operate at DX-6 during the day, even indoors; this penalty does not apply if they are in their cave.

Armor: The Moon-Eyed People have a natural PD 1, DR 2. Physical weapons do normal damage; magical weapons and fire do double. Direct sunlight can destroy them, while bright lights can stun, and possibly blind, them (see main text).

Spells: The Moon-Eyed People may cast no spells, but have an inherent Death-touch ability. They can also Charm as vampires (p. H43), except that they cannot have agents. They also have the ability to assume the form of any person. The transformation requires 30 seconds, during which time they must be touching their victim.

The Windigo

An evil figure, the Windigo often appears in the fiery shape of a man. Its passage may be noted by the presence of burning footprints on the water or snow, and of a musty smell in the air. It may, at will, assume the shape of any animal, with all the attributes of that animal. While in animal form, it is susceptible to all normal forms of attack.

Attributes: ST 30, DX 17, IQ 18, HT 17/35.

Advantages: Magery 3, Night Vision, Peripheral Vision.

Armor: The Windigo has PD 3, DR 5. In addition, its medicine — or magical — form protects it against most forms of attack. Fire and electrical attacks, and attacks with firearms, do no damage. Rather, they *increase* the ST of the Windigo by half the amount of damage done, for 24 hours. Other weapons have no effect on the Windigo unless they are impaling weapons, in which case they do normal damage.

Spells: The Windigo can shapechange at will. The transformation is instantaneous and costs no fatigue. The Windigo may also Charm as a vampire (p. H43). It may also cast Armor, Darkness, Detect Magic, Shield, Apportation, Borrow Language, Deathtouch, Invisibility, Pain, See Invisible, and any of the spells described in this adventure.



The Windigo From History

The word "Windigo" is not a proper name, as the creature known as Windigo must remain nameless; no one may know its name and live to tell. The word is derived from the Algonkian root word *witiku*, meaning both "evil spirit" and "cannibal."

The Windigo was known to a number of Indian tribes, with the pronunciation of its name varying from tribe to tribe. The spelling of its name has also varied from text to text; variant spellings include:

Weedigo, Weeghtako, Weeghteko, Weendago, Weendegoag, Weendigo, Weetego, Wee tee go, Weetigo, Wehndigo, Wehtigo, Wendago, Wendigo, Wenigo, Wentigo, Wentiko, Wetigo, Whit te co, Whittico, Wiendigo, Wihitigo, Witiko, Windago, Windagoe, Windagoo, Windego, Wi'ndigo, Windikouk, Wintego, Wintigo, Wi'intsigo, Wintsigo, Wi'tigo, Witigo, Witiko, Wittako and Wittikka.

These variations concentrate on the w sound, ignoring completely such non-w forms as *atcen, atschen, cheno, djenu, kokodje, kokotsche, outiko and vindiko.*

the Deathtouch spell (p. H22) at skill level 15. Recognizing the Moon-Eyed People calls for a Fright Check at no modifier; being attacked by one calls for a Fright Check at -2.

Thwarting the Moon-Eyed People: While the Moon-Eyed People may be attacked with either conventional or magical weapons, there are no known chants or formulae which have proven effective against them. Sudden exposure to bright light will mentally stun them as for total surprise (see p. B106), and will cause total blindness for 30 seconds to 3 minutes — roll one die and multiply by 30 seconds. Fire and direct sunlight will rapidly destroy them, doing 1 point of damage every 10 seconds.

The Windigo

Description: The Windigo is a supernatural being, formless unless it desires to assume a form, at which time it may appear in any one of several different forms. These include the shape of a supernatural demon of the woods, an animal, even a personality disorder or disturbance in an otherwise "normal" human being.

"The Windigo has been described as the phantom of hunger which stalks the forests of the north in search of lone Indians, half-breeds or white men to consume. It may take the form of a cannibalistic Indian who breathes flames. Or it may assume the guise of a supernatural spirit with a heart of ice which flies through the night skies in search of a victim to satisfy its craving for human flesh. Like the vampire, it feasts on flesh and blood. Like the werewolf, it shape-changes at will. Like the Medusa, it may scare its victim to death. Or, striking more terror than horror in the heart of its beholder, it may allow its intended victim to

escape with his life . . . yet that person will be transformed by the encounter, will be rendered devoid of individuality."

— Colombo, *Windigo*, 1982, pp. 1-2.

The Windigo always ventures forth on its own, and may not be summoned or bound — directly, that is — by another, either human or witch. Among many Indians and even some non-Indians, it is believed that the mere mention of the Windigo by name may cause its appearance. Each night, or each time its name is spoken, roll 3 dice; on an 18, the Windigo will emerge to claim a victim.

Method of Attack: While in animal form, the Windigo attacks as does that animal. However, anyone bitten has a chance of going windigo (see sidebar). While in human or supernatural form, the Windigo attacks using either the Pain or Deathtouch spells. The effects of these spells are permanent, lasting until such time as the Windigo is "shortened" and returned to the Other Side. Thus, the victims of the Windigo's Pain spell will be in constant pain, suffering a permanent -3 to DX. The Windigo delights in causing its victims pain, and will often leave them permanently crippled rather than killing them outright.

Once the Windigo has been "shortened," its victims will recover completely within a few hours. Immediately after the Windigo is forced back to the Other Side, its victims will fall unconscious — roll one die and multiply by 30 minutes to determine the duration. **GM:** Keep the players paranoid. Just tell them that their characters fall unconscious, and don't tell them the reason or the duration.



Going Windigo

It is possible for an otherwise normal human being to "go windigo" — that is, to be possessed by the spirit of the Windigo, assuming some of its capabilities. Usually, the possessed one will demonstrate an uncontrollable desire for human flesh, turning away from offerings of mundane food and drink. The sight of human blood will be enough to drive him into a frenzy, resulting in a berserk attack against the wounded person.

The spirit of the Windigo will imbue the possessed victim with incredible strength and vitality; increase ST, DX and HT by 50% (rounded down). The person who has gone windigo will behave like a Psycho Killer (p. H52) in most respects, although he is capable of disguising his possession, behaving normally for brief periods of time. However, the Empathy advantage or the Psychology skill will reveal that he is not altogether normal.

Once a person has gone windigo, there are only two solutions: A shaman must construct a Windigo staff and beat the spirit of the Windigo out of the possessed one, or the possessed one must be killed, the body burned and the ashes scattered.

Curing One Who Has Gone Windigo

The shaman must first construct a Windigo staff (see sidebar, p. 20). Using the staff, he immobilizes the victim with the Formula To Turn Away the Windigo. The shaman then strikes the immobilized victim five times with the staff, at which point the victim drops to the ground unconscious. A fire of Old Tobacco and cedar is then lit, and the possessed one bathed with the smoke. When the victim awakens, he will no longer be windigo, and will have no memory of the experience.

When the Windigo Appears

According to tribal beliefs, the Windigo only appears when its name is mentioned. Whenever the Windigo's name is mentioned by anyone, roll 3 dice. On a roll of 17, the Windigo will appear in the distance. It will be heard and smelled — possibly seen and recognized — but will not attack the party. On a roll of 18, the Windigo will attack the one who spoke its name, waiting until such time as the victim is alone or the party's attention is diverted. It will make only a single attack, and then return to its underground lair. Due to the nature of the Windigo, all hits taken remain in effect until the Windigo is defeated. Alternately, it may take possession of the one who spoke its name, causing him to "go windigo."

Magic Items

Medicine Bag. Some of the Indian witches and spirits may be kept at bay by wearing a medicine bag — a small pouch stuffed with cedar, Old Tobacco and a piece of silver — around the neck. To approach within 15 hexes of the wearer, a witch must make successful IQ rolls (plus Strong Will, if any) at 15, 10 and 5 hex distances (New rolls are not required if the holder of the bag retreats).

Raven Stone Arrows. Raven Stone Arrows are effective against the Raven Mocker. To make the arrows, one must have Raven Stones (a cache will be found during the course of the adventure) for the heads, cedar for the shafts and raven feathers for the fletching. Once constructed, the arrows are consecrated with the chant To Create a Raven Stone Arrow. When fired, the arrows do an additional 3 points damage (6 points if fired from an Indian bow) to the Raven Mocker.

Windigo Staff. A Windigo staff is necessary when attempting to Turn Away the Windigo, to Shorten the Windigo on This Side, or when curing one who has gone windigo. The staff is constructed from a seven-foot cedar or white oak sapling, straight and with no knots; a spear head of obsidian, silver or steel; two raven tail feathers; three owl tail feathers; a five-foot length of red, white and blue ribbon; a five-foot length of dark red ribbon; a five-foot length of dark blue ribbon; a seven-foot length of either bear or buffalo skin; and cedar shavings.

A small fire is built from the cedar shavings. The spear point is then set in the top of the shaft, and the shaft wrapped with the bear or buffalo skin — hair side out — from just below the base of the point to about two-thirds of the way down. The center of the fur strip is tied with the red, white and blue ribbon. The raven and owl feathers are tied at the top of the fur wrap with sinew, and the red and blue ribbons hung between them.

When the staff has been assembled, Old Tobacco is added to the fire. The shaft is then "smudged" — ceremoniously washed with the smoke from the fire — to consecrate it.

When they waken, if they need to know how long they were out, make them roll against IQ. At this point, it might be a good time for a rest anyway.

The GM may also decide that when the Windigo appears, it does so by possessing its victim, rather than by appearing in physical form. Treat this as Demonic Possession (p. H39) for most purposes; also see the *Going Windigo* sidebar, p. 19.

Seeing the Windigo in supernatural form calls for a Fright Check at -4; recognizing it in human or animal form, or recognizing a person who has "gone windigo," calls for a Fright Check at -2.

Thwarting the Windigo. It is extremely difficult, and may be very costly in both HT and ST, to defeat the Windigo once it appears. First, a shaman or other spell-caster must successfully execute the ceremony of Turning Away the Windigo. The caster must then execute the Chant to To Shorten the Windigo on This Side. If this spell is successful, the Windigo will leave the area immediately, screaming fearfully and vanishing upward in a plume of fire. Anyone within sight of the event must make a Fright Check at -2.

Magic

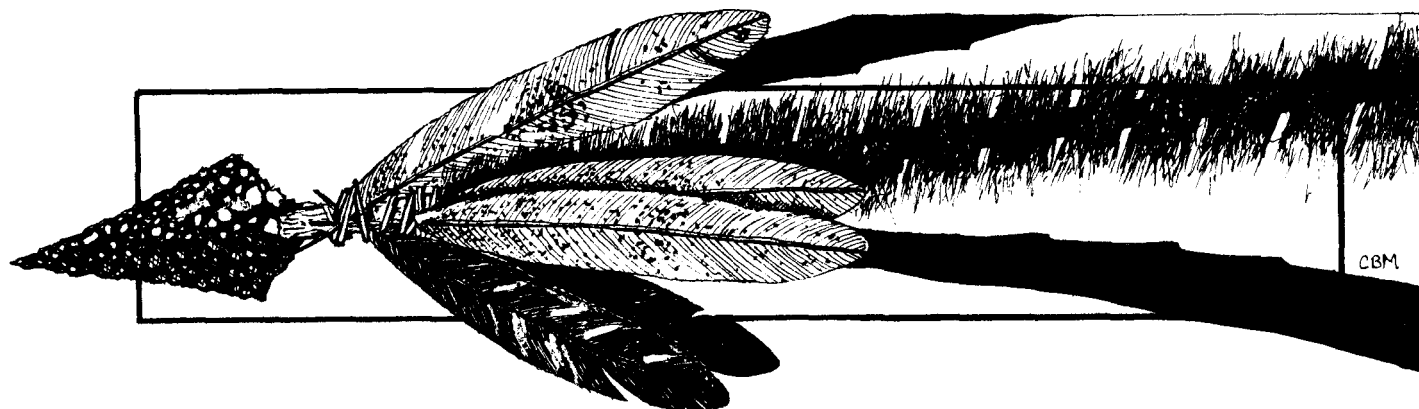
Magic is the method by which preliterate peoples explain their universe. Spirits rule the earth, the waters, the heavens — and the Other Side, the Beyond World.

One speaks with the spirits through chants and dances, in ceremonies, with magical items and with items of great power — such as drums, feathers, tobacco and cedar. The spirits speak through visions and natural phenomena. Magic is used to invoke the spirits and bind them, and the spirits are used to control nature and the enemies of the magic user.

With this organized system of magic, entrusted only to the medicine men of the tribe or nation, a rigid framework is created within which all world knowledge is defined and all phenomena are explained. Each tribe or nation views itself as the real, the natural, the only or the primary humans on the earth. Everyone else is a lesser human being or animal. This attitude is reflected in the name with which a tribe or nation refers to itself: the Cherokee are the Principal People; the Hopi are the First People; the Cheyenne are the Human Beings. One nation, the Sha'anoe, refers to itself simply as The Southerners, knowing that in their unique creation this is description enough.

Each nation developed its own system of chants and ceremonies to control, direct and thwart the spirits. And each nation developed its own Creation Myth based upon the magic and the spirits. Thus:

"The spirits lived in the Lands Beyond on the Other Side for many seasons, and became bored, so they created magic. After many more seasons, they tired of their new toy and, using their magic, they created the This Side World with the heavens and the stars in the heavens. This was good. But they became bored



again, so they created the animals and the Human Beings. After many more seasons, the spirits again turned their faces to the This Side World and, not being bored and being in a good mood, created the other Indians.

"But the spirits became bored again. They turned to one another and remarked, 'The This Side World we have created with our magic is boring. We must play a joke on our creations, so we will never be bored again.' Thus it was that the spirits played their joke upon us, upon all the Human Beings and the Indians: The spirits created the White People and put them across the Stinking Waters, and filled them with the desire to move.

"And this is how it has been told to us by our Fathers, and their Fathers, and their Fathers' Fathers!"

Medicine Men

The native people on this continent had, and still have, a profound respect for Grandmother Earth and her daughters — the animals, insects and plants living in and on her. At the heart of this respect has been the Indian's view of the natural phenomena surrounding us all. Nothing is unnatural; everything is here for a reason. Entrusted with the secrets, the reasons and the knowledge are the medicine men or shamans.

The shaman, usually an older male of the tribe, communicates his knowledge in dances, ceremonies and chants or formulae which seek to entice the beings of the spirit world — the Other Side — to aid him in his endeavors. With tobacco, sage and cedar, he "smudges" — or washes in smoke — himself and the areas surrounding him, singing and praying for the intercession of his spiritual guides in his quest for knowledge, healing, or revenge. His prayers are carried by the smoke, aided by the feathers of eagles and hawks with which the smoke is fanned, to the Everywhere Spirit — the Grandfather — who has been alerted and addressed by the chants and songs.

The shaman is not the only one who can communicate with the Grandfather. Each person — man, woman or child — can and does speak directly to Him. By and large, Indian religions are highly individualistic. While there may be strict procedures for learning and using the shamanistic rituals, the Great Spirit is available to everyone on a personal, one-to-one basis. Typically, the shaman's duties are concerned with communications with the dead and the gods, counteracting spells and black magic, and sending his spirit on journeys to the Other Side on behalf of his supplicants.

Regardless of the duties, chants or prayers, the shaman emphasizes one solitary fact: he is not the healer. It is the power of the Other World, of the Grandfather, working through him. Because it is the power of the spirits that brings about the changes in this world, it is common for true shamans to give credit where credit is due. Quoting Black Elk, a holy man of the Oglala Sioux:

"Of course it was not I who cured it. It was the power from the outer world, and the visions and ceremonies had only made me like a hole through which the power could come to the two-leggeds. If I thought that I was doing it myself, the hole would close up and no power could come through."

New Spells

The spells described below are loosely based on the myths and legends of the Indians who lived in Tennessee before the coming of the white man. In some instances, the actual names of spells or chants have been used. These spells are all Mental/Hard skills; all are at -6 to be cast if not spoken in the Cherokee language. Most require the use of components and elaborate rituals — drumming, dancing and chanting — and require the listed time to cast regardless of how well the spell is known.

Spell Components

The Indians believed certain plants and items to possess magical powers. These items were used as components in many of the shaman's rituals and ceremonies. Cedar and the plant known to the Indians as Old Tobacco were believed to be magical and holy. The two were often burned as incense, their smoke being used to "smudge" and consecrate an area or item. Fur and feathers were also common spell components. Items such as drums, flutes, bells and staffs were often used in religious and magical ceremonies. Silver was believed to enhance the magical power of other items.

Herbs and plants were widely used for their curative, stimulative and anesthetic properties. The mind-altering and hallucinogenic qualities of certain plants aided in the quest for visions and contact with the spirit world.

Shamanism and the Shaman

Shamanism is not so much a distinct skill in and of itself, as it is a body of knowledge made up of a number of separate skills. It involves knowledge of tribal religious beliefs, of magic and spirits, of diseases and injuries.

A shaman has the advantage of Clerical Investment in the religion of his people. In addition, he should also possess the following skills: Diagnosis, First Aid and Physician (all at the appropriate TL, usually 0-2); Naturalist; Botany; History (tribal legends and lore); Occultism and Theology (tribal myths and beliefs). Bard and Poisons are also useful.

To be truly effective, a shaman should also know several magic spells, and perhaps possess psionic abilities as well.

To Call a Night Goer Over to This Side *Regular*

This formula permits the caster to summon a Night Goer to This Side, and may be cast only at night. If successful, 1 to 6 Night Goers will appear within 10 hexes of the caster, who must then successfully execute the formula To Bind a Night Goer to One on This Side.

Duration: The Night Goer(s) will remain until bound to someone on This Side. If the binding is not successful or is not executed, the Night Goer(s) will wander aimlessly about attacking animals and humans indiscriminately until bound or banished.

Cost: Night Goer's IQ divided by 4 (round up); if more than one is called, add 2 per Night Goer after the most intelligent.

Time to cast: 5 minutes.

Prerequisite: Magery.

Components: Five smudge fires of cedar and Old Tobacco, set in the shape of a regular pentagon measuring twenty-five feet in diameter.

To Bind a Night Goer to One on This Side *Regular, Resisted by IQ*

This formula permits the caster to bind one or more Night Goers to his will for the execution of a single task. Night Goers may only be bound by the one who called them over to This Side. The Night Goers may not attack while this spell is being cast, but will do so immediately if the spell fails.

If more than one Night Goer has been called over, the formula is resisted by the Night Goer with the highest IQ. Successfully binding this one binds all of them to the will of the caster.

Duration: The Night Goer will remain bound to the caster until the required task is completed, or it is destroyed or "shortened." Once the task is completed, the Night Goer vanishes, returning to the Other Side until once again called.

Cost: All Night Goers called over will be bound if the chant is successful, at the cost of 2 per Night Goer.

Time to cast: 30 seconds.

Prerequisite: the formula To Call a Night Goer Over to This Side.

To Shorten a Night Goer on This Side *Regular, Resisted by IQ*

This formula permits the caster to remove one to four Night Goers from this plane, returning them to the Other Side. While the spell is being cast, the Night Goers cannot attack the caster.

Duration: Permanent, until the Night Goers are called forth again.

Cost: 3 per Night Goer.

Time to Cast: 1 minutes, once the caster enters the enclosure.

Prerequisite: Magery.

Components: Four pointed cedar sticks, stuck upright in the ground at the cardinal points of the compass, forming a 20-foot square. The cedar sticks must be placed by the caster at noon. Just before dark, the caster must enter the figure formed by the sticks and await the approach of the Night Goers.

When the witches approach the area, he begins to recite the spell; the Night Goers are immobilized while the spell is being recited. Upon completion of the spell, the sharpened sticks leap into the air and come down like arrows on the heads of the Night Goers. Any which fail to resist are instantly "killed," returning to the Other Side, where they reside until called forth once more.

To Call the Raven Mocker Over to This Side *Regular*

This formula, which may be cast only at night, permits one to call the Raven Mocker into existence on this plane. If successful, it will appear within 10 hexes of the caster, who must then successfully execute the Formula to Bind the Raven Mocker to One on This Side.

Duration: The Raven Mocker, if bound, will remain so until it returns to the Other Side. If the binding is not successful or is not executed, the Raven Mocker will — after attacking the one who called it over — wander aimlessly about, attacking animals and humans indiscriminately.

Cost: 4.

Time to Cast: 5 minutes.

Prerequisite: Magery.

To Bind the Raven Mocker to One on This Side *Regular, Resisted by IQ*

This formula permits the caster to bind the Raven Mocker for the execution of a single task. The Raven Mocker may only be bound by the one who called it over to This Side. The Raven Mocker may not attack the caster while this spell is being cast, but will attack immediately if the casting attempt fails.

Duration: The Raven Mocker will remain bound to the caster until the required task is completed, or it is destroyed or sent back. Once the task is completed, the Raven Mocker vanishes, returning to the "Other Side" until it is once again called over.

Cost: 4.

Time to Cast: 1 minute.

Prerequisite: the formula To Call a Raven Mocker Over to This Side.

To Create a Raven Stone Arrow *Regular*

This formula allows the caster to construct medicine arrows to be used to destroy the Raven Mocker. When fired from a bow, the arrows are capable of returning the Raven Mocker to the Other Side from whence it came.

Duration: A Raven Stone Arrow remains effective until fired from a bow. Once fired, it must be retrieved and the entire ceremony must be repeated to restore its magical effectiveness.

Cost: 1 point per arrow.

Time to cast: 10 minutes per arrow.

Prerequisites: Magery.

Components: Cedar shafts, raven feathers for fletching, and "Raven Stones" for the points. Each arrow takes an hour to assemble. The arrows do +3 damage to the Raven Mocker (+6 if fired from an Indian bow); normal damage to other targets.

To Move Among the Underwater Lands *Regular*

This formula will permit the caster to enter the water where the Water Cannibals reside, remaining there as long as ST permits. (It also empowers the caster to create "spirit food.") This is not a general spell to permit underwater breathing, as it will not function outside the underwater domain of the Water Cannibals.

Duration: One hour underwater.

Cost: 2 to cast, 1 to maintain; if the caster falls unconscious while underwater, he begins to drown.

Time to Cast: 1 hour.

Prerequisites: Magery.

To Turn Away the Windigo *Regular, Resisted by IQ*

This ceremony is used to immobilize the Windigo for a short period of time. The Windigo may not attack the caster while the spell is being cast; if the ceremony fails, the Windigo will attack immediately.

Duration: 30 seconds to 3 minutes. The GM secretly rolls 1 die, and multiplies the number by 30 seconds to determine the duration.

Cost: 3.

Time to Cast: 3 minutes.

Prerequisite: Magery.

Component: A Windigo staff.

To Shorten the Windigo on This Side *Regular, Resisted by IQ*

This is a Cherokee chant — there are similar chants among many other Indian tribes, or nations — used to remove the Windigo from the visible world and return it to the Other Side.

Duration: Immediate, and permanent — until the Windigo is "called forth" once more. If the first attempt fails, the caster may try again as long as the Windigo is immobilized by the formula To Turn Away the Windigo.

Cost: 3.

Time to cast: 20 seconds.

Prerequisites: Magery 2, the formula To Turn Away the Windigo.

Component: A Windigo staff.

WHERE IS MOOREHEAD?

4

Welcome to Nashville, Y'all!

Upon arriving in Nashville, the investigators must find a place to stay. While there are many houses catering to transients, the party will be refused at each — "I don't like to rent to large groups of people," or "Sorry, I only rent my rooms to singles. And, no, I won't consider each of you a different renter." The group will be referred to the downtown hotels — "That's where most out-of-town folks stay, anyway."

There are several hotels in Nashville, but only two have vacancies at the time of the adventurers' arrival. These are the Hermitage House and the Maxwell House — where Teddy Roosevelt once exclaimed that the coffee was "good to the last drop!" Both are luxury hotels. Meals are not normally included in the cost of rooms, although the Maxwell House does have a plan whereby guests may rent rooms with dinner included — dress is required — at the exorbitant rate of \$70.00 per week. If the adventure is being run in the present day, there are any number of hotels and motels available in all price ranges.

Once the party has decided on a place to stay, they might wish to avail themselves of some real Southern cooking — and save on what the hotel charges for meals. Inquiring at the desk, they will find that two restaurants have found favor with visitors: the Golden Chariot "away out on Nolensville Road," and the Ninth Avenue Pie Wagon which "ain't a wagon, it don't serve pies and is on Twelfth Avenue South!" Both places are reasonably priced and specialize in "down-home cooking." The group may also decide to visit the well-known local speakeasy, the Southern Turf (see sidebar, p. 26)

George Peabody College

Once having settled in, the group should pay a visit to Dr. McGill. If they think to, they can call his office and set up an appointment in advance. Otherwise, they must take their chances on his being in when they call on him.

George Peabody College is a decent taxi ride from downtown Nashville — approximately fifteen minutes if the driver is honest, or up to 45 minutes if he is dishonest and sees the PCs as easy marks. Make a reaction roll, with a reaction of Good or better getting an honest cabbie. An unfavorable reaction will result in a lengthy — and expensive — cab ride; but the passengers will get to see a lot of Nashville! If the cabbie is honest, the cab ride will cost 50¢ for one passenger, plus 10¢ per additional passenger. A ride with a dishonest cabbie will cost three times this amount. Multiply these costs by ten for a modern day adventure .

Arriving at the College, the characters must find the Administration Building. Here they encounter the deputy registrar's assistant, Elaine Avergnon (see sidebar). Miss Avergnon, in her sixties, is haughty and distant, and will be reluctant to part with any information about the college or its staff. If the inquirers have an appointment, or can show Dr. McGill's letter, she will inform them that he is teaching an English class across campus but will shortly return to his offices on the third floor. Otherwise, a Contest of Diplomacy vs. IQ is necessary to get her to divulge this information. Should the characters be unsuccessful in getting her to tell them where McGill's office is, one of them might pick up a college catalog and discover the location therein, or a wandering student could lead them to the office . . . eventually.

A Timeframe of Events

Moorehead's disappearance was reported about a week to ten days before the beginning of the adventure; he was replaced by a Water Cannibal simulacrum ten days before that. The culmination of the adventure will come on September 22, the Autumnal equinox. On that night, Struver, if not prevented, will conduct the final ceremony to release the Indian witches.

Within these limits, the timeframe of the adventure has been left deliberately vague. There are two reasons for this: first, there are several different pathways which the players can take to get through the adventure; and second, the GM can adjust the timeframe to adjust the difficulty level of the adventure, based on the party's experience. It is suggested that the average party arrive in Nashville about two weeks before September 22. The GM may wish to allow a larger or more experienced party less time, while a smaller or less experienced party may be allowed more time.

Elaine Avergnon

Fair complexion, brown eyes, grey hair; average appearance; 5'5", 125 pounds; 61 years old — 25 points.

ST 8, DX 8, IQ 13, HT 10.

Basic Speed 4.5; Move 4.

Dodge 4.

Quirks: Dislikes any non-university persons; Dislikes students; Likes romance novels; Likes flowers and gardening; Likes the smell of a pipe.

Skills: Accounting-13; Administration-17; Research-14.

Languages: English-13; French-13; German-14; Latin-14.

Elaine is a spinster in her early sixties. She is cold and reserved, and will do her best to keep visitors from disturbing the doctor.

Dr. Drew McGill

Ruddy complexion, sandy brown hair, impressive sideburns and moustache, brown eyes; 6', 175 pounds; 35 years old — 100 points.

ST 11, DX 11, IQ 14, HT 11.

Basic Speed 5.5; Move 5.

Dodge 5.

Advantages: Magical Resistance +2, Reputation (known by all anthropologists and archaeologists) +2.

Disadvantages: Strong sense of duty to profession.

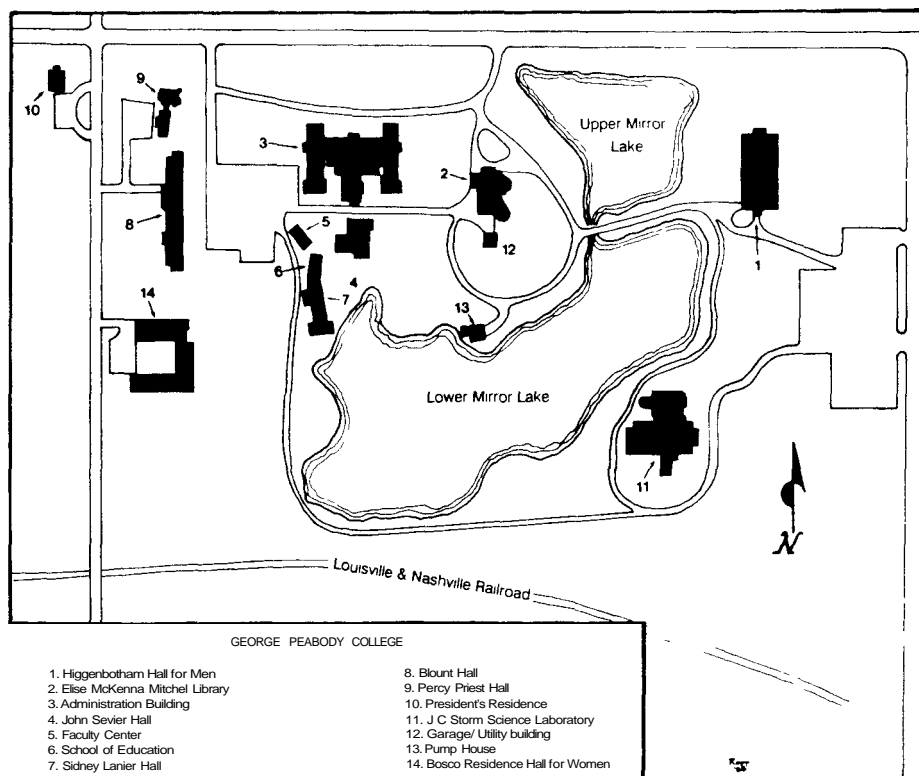
Quirks: Dislikes arrogant people; Likes gardening; Dislikes campers; Convinced Old Stone Fort built by Welsh Prince Madoc prior to accepted time of arrival of Europeans on North American continent; Intrigued by local legends and folklore.

Skills: Anthropology-15; Archaeology-15; Area Knowledge (Tennessee)-14; Area Knowledge (Old Stone Fort)-15; History-14; Literature-13 ; Research-15; Writing-14.

Language: English-15.

Dr. McGill is an assistant professor in the English Department at the George Peabody College for Teachers, where he may usually be found. But there is always the chance — say, one in six — that he has taken the afternoon off and gone to the Old Stone Fort. He is fascinated with the area, especially with the local legends. This fascination frequently results in his running off to investigate a new rumor or folk tale, when he should be working in his office.

The investigators are likely to run into him during some of his trips. He will be happy to aid them with his knowledge of local legends, and may even join the party if they are sore-pressed.



Your Mission ...

Upon entering his office, the group is warmly welcomed by Dr. McGill. "I'm concerned that the disappearance of Geoffrey Moorehead will delay further investigations the Academy has planned for the future," he explains in a quiet voice, concern evident both in his voice and on his face. "That's the main reason I've asked you to come — aside from my friendship for Moorehead, of course. Find out what happened to him. For the time being, I've let everyone know, or at least I've led them to believe, that he was called back to his university due to an illness in his family.

"Please be discreet in your investigations. Even the slightest hint of scandal would reflect badly on the Academy, and thus is to be avoided at all costs.

"There will be a bonus if you find Moorehead's notes and finish the preliminary survey he began. I've arranged with the Academy for a station wagon, and Miss Coats will arrange for supplies. It'll take a couple of hours to drive to Manchester, so you'd better leave early tomorrow morning. Any questions?"

If the characters ask McGill about salary, housing or other material rewards, he will tell them, "The Academy has agreed to provide you with a cash advance of \$500.00 for up to two months' survey — and the auto, of course. If you complete the survey for us, there will be an additional stipend of \$500 for each of you. (GM: If the adventure is being run in the modern day, multiply these amounts by ten.) And, as I said, we can let you have some equipment. Patricia — Miss Coats, that is — will see to that. As to housing, I'm sure you understand that that's out of the question. There is probably something quite acceptable down in Manchester, but it's up to you to provide for yourselves. I'm afraid that's the best I can do."

The party may try to convince McGill that the Academy should also reimburse them for any gasoline purchases for the station wagon. On a reaction roll of Good or better (Fast-Talk may be substituted), McGill will provide them with an official letter authorizing gas station owners to send the bill for any gasoline and oil purchases directly to the Academy. Otherwise, the party will have to pay for gasoline out of their own pockets.

Where is Moorehead?

Patricia E. Coats turns out to be a strikingly beautiful redhead in her early thirties, modestly dressed in a white cotton blouse and black skirt and weskit. She has been authorized to provide basic archaeological equipment from a specified list (see sidebar, p. 12). As the group leaves, she reminds them, "And if you need me for anything, please feel free to ask. Don't forget your canteens. I've laid them out with your blankets. That is, if you want the blankets. Oh, by the way, we've a pretty good library here, so if you need any research materials just drop by and ask for me. Okay?"

This Will Never Do ...

Even though Patti and Dr. McGill have provided a decent selection of equipment, the characters may not be satisfied. If they want more equipment, they will have to find it and purchase it out of their own funds. If they ask Patti for recommendations on where to get the extra equipment, make a reaction roll. Modify the roll by -1 for each of the characters who have been rude or brusque with her, or who have tried to Fast-Talk her; modify the roll by +2 if one or more of the characters have flirted with her.

On a reaction of Very Good to Excellent, Patti directs the group to H. G. Lipscomb's Hardware store on Market Street. "That's where we buy all of our stuff. Tell Dave you're working for us and he'll give you our 20% discount." On a Neutral or Good reaction, Patti directs the group to Lipscomb's hardware store, but doesn't mention the discount.

On a reaction of Poor or worse, Patti will suggest that the investigators try the Castner Knott or Cain-Sloan department stores. Both Castner Knott and Cain-Sloan are "prestige" stores. *If* they have the equipment, it will cost anywhere from 10% to 25% more than normal.

Investigations in Nashville

The Carnegie Library. If the party goes to the Carnegie Library, an Administration or Research roll will uncover copies of Mooney's two books (see sidebars, pp. 35-36). The books detail a number of the myths and legends about the Indian witches. They also contain the formula To Shorten a Night Goer On This Side. The spell may be cast by reciting the words of the chant from the books, but proper pronunciation and delivery must be taught by one who speaks the Cherokee language. Reciting the chant from a book will allow one to cast the spell at a skill level of IQ-4, with an additional penalty of -2 if the proper pronunciation and delivery have not been learned.

The Nashville Banner. A successful Administration or Research roll will reveal that Wilmore Rutledge, former editor of *The Manchester Times*, was writing a series of articles — for the Nashville papers, and not for his own publication — about Cherokee myths and legends. He had completed one on the "Moon-Eyed People," detailing several of the local legends about them.

At the end of the article, he indicated that his next article would prove the resurgence of belief in the ancient Cherokee legends of the Night Goers, and would detail the growth of their influence upon the citizenry. A hand-written note attached to the article says, "WR convinced ES behind occurrences in Mehstr. Investigating fort with this in mind." The paper has no record of receiving the second article.

A second Research roll will uncover an obituary on Rutledge, stating that he died in a fall from the bluff overlooking the river near the fort.

Talking to McGill. Should the investigators go to McGill seeking more information on the legends of the Indian witches, he will be too busy to see them. He will suggest that they talk to Patti Coats, instead. If the players persist, he will grudgingly agree to meet with them. He will seem distracted during the



Patricia E. Coats

Fair skin, deep red hair, brown eyes; beautiful; 5'7", 125 pounds; 33 years old — 100 points.

ST 10, DX 10, IQ 15, HT 11.

Basic Speed 5.25; Move 5.

Dodge 5.

Advantages: Beautiful; Reputation (known by journalists and archaeologists) +1; Strong Will +3; Magical Resistance +4.

Disadvantages: Major delusion — believes legends of Windigo, refuses to even use the word 'windigo' in conversation; Strong sense of duty to profession; Odious Personal Habit — tells bad puns.

Quirks: Dislikes loud noises; Dislikes roughing it; Likes flashy jewelry; Likes cats — owned by 17; Dislikes insects.

Skills: Anthropology-13; Archaeology-13; Area Knowledge (Tennessee)-14; Area Knowledge (Old Stone Fort)-15; History-13; Occultism-15; Photography-15; Research-14; Sex Appeal-14.

Languages: Cherokee-12; English-15.

Patti is employed by Peabody College as an antiquarian and assistant to Dr. McGill. She has extensive knowledge about Tennessee antiquities in general and the Old Stone Fort in particular. She is willing to aid the party, if asked, and will freely discuss the legends connected with the fort — with the exception of the Windigo.

The Southern Turf

During Prohibition, an exciting evening consisted of finding a speakeasy and drinking illegal whiskey — most of which ranged from very bad to passably good, favoring the bad over the good.

The Southern Turf is not a typical saloon of the "Roaring Twenties." In the first place, the building itself is very long and narrow — 3 yards along its frontage by 14 yards deep. In the second place, the building is quite tall — four stories. Erected in 1895, it is a handsome structure, built of brick, with a white marble front.

Inside, a massive mahogany bar, backed by a tall, full-length mirror, stretches along one wall. The floor is varnished poplar, almost completely covered with sawdust and peanut shells. The walls are covered with blood-red wallpaper, with a repeating pattern of a dark red rose in a black spider's web. Around the room are fading black and white photos of the celebrities who have graced the stage of the Ryman Auditorium, all autographed with kind sentiments to "Guido, my friend and the finest bartender in Nashville," or "Nunzio — Thanks for the swell time!"

There are two bartenders — Guido and Nunzio, the Gambelli brothers — and five waiters working here. The patrons run the gamut from down-and-out drunks, to gangsters, to high class society types. Most of the ladies present are escorted; those who are alone obviously work late at night.

As to the remainder of the building, the second floor contains the offices of the Southern Turf, and the apartments of the owner and his partner. The third floor is devoted to several rooms for gambling, as well as rooms for rent — by the night or by the week. The fourth floor houses the quarters of the Gambelli Brothers, plus a common room for the rest of the help.

The building which once housed the Southern Turf still stands today. In a modern-day campaign, it is the site of Rosalita's Cantina. The Cantina is an interesting place where soft lights, eclectic decorations, imported wines and beers, and a strange mixture of Mexican and American Indian cuisine blend harmoniously.

The Southern Turf (or Rosalita's Cantina) could easily become a regular haunt of PCs in Nashville, serving as a place to plan strategy, pick up rumors or meet informants. With a little bit of effort, the PCs could also get into real trouble here!

meeting, answering the party's questions as tersely as possible. While he knows a great deal about the local legends, he will give a minimum of detail, and will try to end the meeting as quickly as possible. Again, he will suggest that the investigators speak with Patti.

Talking to Patti. If the characters seek out Patti and ask for more information, she will ask them to meet her at the Southern Turf after she gets off work, when she will have more time to talk. Entering the speakeasy, they will recognize Patti in a booth at the rear. She will greet them warmly, offering her hand to each in turn. Should one of the investigators be proper enough to kiss her hand, make all further reaction rolls toward that character at +2.

Patti is familiar with most of the legends of the Indian witches, and will freely discuss them with the party. She will add that, "The legends of the Indians are being repeated by people in Nashville, as well as by the natives of Manchester.

"Several students at the various universities in the Middle Tennessee area have written theses and dissertations centering on them. The private belief of many scholars is that the resurgence of the legends has some basis in the disappearances in and around Manchester."

With the exception of Patti and Dr. McGill, none of the teachers or students at Peabody College will discuss their beliefs. Patti, in particular, is very positive when she states, "These things just aren't meant to be taken too lightly. I know they exist. I know they walk at night. You couldn't drag me down there after dark!

"Unless the Major were willing to come along," she adds as an afterthought.

If the characters pursue the topic of "The Major," make a reaction roll. On a reaction of Good or better, she will say, "The Major? We called him that because the governor gave him a commission in the state militia. He researched some of the legends around here, and spent a lot of time with me on surveys — drawing the maps and walking the sites. He and I spent some time down in Manchester, in and around the Old Stone Fort and those caves. He used to say, 'There's a lot of power gathered here. Especially in the center, near the site of the stone cairn.' I guess because of his Shawnee ancestry, he had a special affinity for places like that.

"He's gone now, moved someplace in the Midwest, following more Indian legends around the Great Lakes area. Used to tell me that some of the Manchester legends were repeated by, and may even have originated with, the Menominee and Winnebago. Anyway, he's checking them out."

On a Neutral or worse reaction, she will state that the Major was just someone she used to work with.

On the Streets. In their travels about Nashville, the investigators may pick up some interesting rumors:

While dining in a restaurant, if the party discusses Moorehead's disappearance or the rumors of Indian witches, their waitress will overhear. She tells the group, "If you're interested in peculiar happenings, I heard something real peculiar. I heard that Coats woman from the college talkin' about it the other day. She eats in here regular. Says some of the folks down to Manchester have been disappearing, along with cows and pigs and suchlike."

A passerby on the street is overheard mentioning to a friend, "Manchester's just run over with all kinds of Indian spirits. As if the local moonshine weren't enough of a problem."

One of the party overhears someone say, "That town of Manchester's in the news. Again! Another storm the other day, and more cows've gone. Vanished. Into thin air. Them college boys claim its Indian ghosts walkin' the Old Stone Fort."

So, This Is Manchester!

The 64-mile drive to Manchester will take about two hours on 1920s roads. Arriving in town, the travelers will first need to establish a base of operations. In the vernacular, they'll be forced "to take a room somewheres." Inquiring around town, they will learn of several places which have rooms for rent.

A Place to Stay

Manchester has four houses which rent rooms to transients, breakfast included in the price. These are run by Agatha Wilson, Atha Parks, Minerva "Miz Minnie" Johnson and Frieda Salkeld. All are within walking distance of the town square. The Grand Hotel fronts on the town square and overlooks the shaded park. The Struver farmhouse, lying west of town, is also rented out on occasion by its owner, Phyllis Banks.

Wilson's Lodging. Mrs. Wilson will refuse to speak with the group, or even to open the door to her dwelling. Insistence on the part of the characters will result in her calling the sheriff. Shortly after her call, the sheriff and one of his deputies will arrive.

If the party is still there, the sheriff will give them a stern warning, adding, "I'll be keeping a watch out for trouble from you fellers. Nothing'd give me greater pleasure than to have you as my guests for a week or two!" If the party causes any trouble, they will be arrested and kept in jail overnight. Resisting arrest will result in the characters each being sentenced to two days in jail, plus a \$25.00 fine. If goaded, the sheriff may lose control of his temper (Bad Temper disadvantage), and attack a character with his club before arresting him.

Mrs. Parks' Boarding House. Atha Parks will invite the group in, and offer them iced tea and cookies. She denies having any vacant rooms. A successful Detect Lies roll will disclose the fact that she is lying. If a character attempts to discern the reason for the lies, Miss Atha will mumble something about "that Moorehead fellow and his friends stirrin' up those Innium ghosts."

If questioned about Moorehead, she will tell her guests that he spent a great deal of time "runnin' around with that awful Innium 'breed, Johnny Singer. I jest know they was up to no good, diggin' around in that old Innium fort. I never did trust that Singer, him bein' a witch-man an' all. And he don't never blink! It jest ain't natural." She will suddenly stop, realizing that she may have said too much, and insist that the investigators leave her home.

Miss Minerva's Shady Nook. Miz Minnie will not rent to strangers from out of state. If the characters are natives, though, "I've got two fine rooms in back, shaded and cool in the summer, which would do you just fine."

Rebels' Roost. Regardless of the time the group comes to call, a maid informs them "Miz Frieda isn't ta home. She's agone ta Nashville today." A successful Detect Lies roll will reveal that she is lying. Any attempt to elicit further information will result in the door being rudely slammed shut.

The Grand Hotel. The lobby is dimly lit; thick drapes are drawn across all the windows. "To keep the sunlight from fading the carpet," the desk clerk explains if asked. He also claims, "We're just full up right now. Ought to be a room or two come available the first part of next week, or so. Most of our guests are salesmen, and they stay a while."

Detect Lies will not reveal any further information, but if one of the party can get a look at the guest register (successful Fast-Talk roll to distract the clerk), he will see that there are not enough people registered to fill the hotel. If confronted with this fact, the clerk will become accusative ("You shouldn't have been looking at that!") and threaten to call the sheriff. On a successful IQ roll, one of the PCs will notice that the clerk avoids looking directly into the eyes of the person with whom he is speaking.

The Sheriffs Spy Network

The sheriff has built up a substantial spy network by replacing key townspeople with Moon-Eyed People, and by using the witches powers to control others. Among the people of Manchester who have been replaced are the night clerk at the hotel; Agatha Wilson and Frieda Salkeld, both of whom own and operate boarding houses; the night switchboard operator; the two deputies on the night shift; the county coroner; and several of the councilmen of the local government.

Using the hypnotic powers of the Moon-Eyed People, the sheriff has brought many others under his sway. He has operatives in the Post Office, in the Western Union office, in the Railway Express Agency and on the day shift of the switchboard. He has even brought the newspaper editor and one of the county judges under his sway. Almost nothing happens in Manchester without the sheriff being aware of it.

Almost anyone the PCs encounter could be an agent of the Moon-Eyed People, reporting to Sheriff Struver. The only people they can trust are Singer, Burdette and Phyllis.

The Replacements

The Moon-Eyed People masquerading as townspeople will behave like the people they have replaced in almost every way. However, they will emerge only at night or on overcast days. When the sun is shining, they will stay indoors with the curtains drawn.

The Moon-Eyed People masquerading as human will generally be uncooperative. They will avoid direct confrontations, but will try to frustrate the PCs' efforts in subtle ways. For example, the desk clerk at the hotel will state that it is full, the switchboard operator may state that the phone lines are down and so on.

There are several ways in which the Moon-Eyed People can be spotted. For one thing, they stay indoors during the day. For another, they never blink; as a result, they avoid meeting the eyes of anyone to whom they are speaking. Detect Lies and Empathy will give no information about them — this, in itself, can provide a subtle clue. The Aura spell will detect that they are not human, but Detect Magic will not. If killed, the Moon-Eyed People will revert to their natural form.

The normal townspeople will usually have ready excuses for the Moon-Eyed People's eccentricities; the town is a tight-knit community, ready to defend its residents against the curiosity of outsiders. While some of the locals may be aware that all is not well, they will be afraid to speak out, especially to strangers.



Phyllis Joan Banks

Fair complexion, hazel eyes, long auburn hair, lightly touched with grey; attractive appearance; 5'10"; 140 pounds; 42 years old — 50 points.

ST 10, DX 10, IQ 13, HT 10.

Basic Speed 5; Move 5.

Dodge 5.

Advantages: Attractive; Magical Resistance +3; Wealthy.

Disadvantages: Lecherousness; Scotophobia.

Quirks: Dislikes being called "Phyll" — she says, "That's a man's name and I am *not* a man!"; Dislikes attractive females; Likes silks, satins and romantic settings; Likes strong, aggressive men.

Skills: Area Knowledge (Manchester)-15; History-13; Research-12; Occultism-11; Sex Appeal-14; Writing-11.

Languages: English-13; German-13; Latin-13.

Phyllis is less suspicious of strangers than most of the other townsfolk, but she will become increasingly reticent if questioned about her former fiancé, Gibson Struver. If asked about Moorehead, she will reply, "He seemed to grow darker and moodier the longer he poked around that old Indian fort up there. He was always in the company of the half-breed ne'er-do-well, Johnny Singer, or with that Burdette person. You know: the moonshiner."

Phyllis seems to have no discernible source of income. In fact, she inherited a modest estate when her parents were killed in an automobile accident. The later inheritance of the Struver estate, coupled with the wise investments of her broker, have made her quite wealthy.

Her life has been marred by a series of tragic events: the death of her parents; her fiancé missing in action during World War I; her dearest friend disappearing one weekend, and coming back married. No wonder she seeks a strong friend, preferably male, upon whom to depend.

The Struver Farm. Having failed to find lodging elsewhere, the PCs will learn that Phyllis Banks might be willing to rent the Struver farmhouse to them. Upon locating Phyllis, they will be invited to her home to discuss the farm. "Why, surely, I do own that ol' place. But don't you think this is a dreary place to discuss business? Why don't y'all come to my little house on High Street, and we can discuss the details over some cookies and lemonade. Why, I'll even make the lemonade myself!"

Phyllis will agree to rent the farm to the characters. Her asking price is \$35 per month in 1925, or \$350 per month in 1988. She may be bargained down: roll a Contest of Skills — Merchant or Diplomacy vs. IQ. If the PCs are successful, she will reduce the asking price by \$5 per month (1925) or \$50 per month (1988). The characters may make up to three attempts, accumulating the results for a total of up to \$15/\$150, but must stop the first time they lose a contest.

During the discussion of the details of renting the farm, Phyllis' lecherousness will overcome her common sense, and she will begin to flirt with one of the party members. Her flirtatious mood will be evidenced by subtle hints and glances, sighs and discreet touches, and double entendres during the conversation. If the recipient of these hints responds negatively, Phyllis will turn her wiles on a second person and continue the flirtation.

As the party finishes and makes ready to leave, Phyllis moves closer to her prey. In a low voice, warm with promise, she whispers, "I know you'll think me positively terrible, but I'd like you to consider staying just a little while longer. Just you! That is, if you think your friends can spare you."

If the player responds to her overtures, his character will find himself with an ally in the battle against the Night Goers. In addition, Phyllis will tell him that, "You and your friends can stay at the old farm as long as you like — rent free. As a matter of fact, I'd be willing to help clean the place up and even fix your evening meals, if you're interested. I can even do the grocery shopping, if you'll make up a list. They know me at the store, and I'll get good bargains."

Spurning Phyllis' advances will lead to serious complications. First of all, she'll double the asking price for the farm rental. Secondly, she will begin to drop hints to the sheriff about the party's activities.

Investigations in Manchester

County Courthouse. A Research or Fast-Talk roll, plus two hours searching through records, will reveal that the Struver farm has been in the possession of the family since they first settled in the area in the 1700s. It is currently owned by Phyllis Banks, who inherited it from Gibson Struver, the sheriff's older brother, when he was killed in 1918 during the Great War (WWI). A second successful Research roll will uncover a police report, dated 1847, detailing the investigation into the death of Ephraim Struver. The report states that Struver was shot by "person or persons unknown" while performing "devilish rites" at the Old Stone Fort. The body was lost in the Bark Camp Fork of the Duck River, and never recovered. The sheriff will learn of the investigation of the records, unless the Research roll is made by 4 or more.

If the PCs have not learned as yet of Phyllis Banks and the Struver Farm, inquiring of the county clerk will reveal that Phyllis Banks owns the Struver farm, which was rented by "that other northerner, Moorehead." She lives on High Street, west of the center of town, "clean at th' end — overlookin' Grinders Hollow branch. Big ol' house. Y'all cain't miss it!"

The Manchester Times. The local newspaper, *The Manchester Times*, is run by Sylvia Rutledge. She will grudgingly offer access to the paper's morgue if any of the group is an author or journalist. If not, a successful Fast-Talk is required to obtain access. In the morgue, the PCs will come across the clips contained in the pullout section.

A successful Research roll will also uncover a file full of notes in Sylvia's handwriting. These notes state that Moorehead apparently went to the crossroads village of Hoodoo looking for some "mysterious glass-like fragments." These are described as being made of flint, "but clear like glass so you could almost see through them. These are incised with various Indian drawings. In another file," according to the notes, "there are several photographs taken some year earlier." If they dig further, the researchers will find a file labelled "Indian fragments — photos." The file folder is empty!

Successful Research rolls will also reveal several additional items of interest:

Most of the disappearances from the area have been of migratory workers, or of large farm animals — pigs, horses, sheep, cows.

Each disappearance was accompanied by a severe thunderstorm, with weird lightning illuminating the entire sky, and numerous reports of comets and "shooting stars."

Sheriff Struver has dismissed the disappearances as thievery by the migrants.

Johnny "Pig Eyes" Singer is quoted: "I know what's causing all of these disappearances. It's the Night Goers! People better start listening to what I have to say, or the disappearances will continue." The article goes on to state that Singer's ramblings are just the product of his active, superstitious mind, and that while his stories are entertaining, they are not to be taken seriously.

Manchester Public Library. The town library is small, and has little that is of use to the investigators. However, it does contain recent back issues of *The Manchester Times*, in which the PCs will find the clippings contained in the pull-out section.

The Sheriffs Office. If anyone with Legal Enforcement Powers checks into the records of Moorehead's disappearance, they will discover a report stating that "the professor seems to have departed hurriedly, leaving most of his personal items behind. There is no evidence of any foul play. The case is being held open pending further evidence." If the files on the disappearances of migrant workers and farm animals are checked, it will be found that the cases have all been closed. The disappearances are all ascribed to theft by the migrant workers.

If Struver is consulted, he will attempt to skirt the issues. He will state that since there is no evidence of foul play in Moorehead's disappearance, and since the disappearances of migrant workers and farm animals are such open and shut cases, he cannot justify tying up his limited researches in further investigations. "However, if you uncover any new evidence, I will certainly be willing to consider it." He will dismiss out of hand any references to Indian witches, and will dismiss the mysterious storms as mere coincidence. "Y'all have been drinkin' too much of Burdette's hooch!"

If Struver is pushed as to why he is not spending more time investigating the disappearances, he will lose his temper. "Why don't y'all keep your Yankee noses out of other people's business, and stop pokin' 'em in where they don't belong! I don't need nobody tellin' me how to do my job!"

If Struver is asked about the allegations against him in Moorehead's diary, he will state that he "jest got tired of Moorehead tryin' to tell me how to do my job." As to his being responsible for the disappearances, Struver will claim that Singer is responsible for "poisonin' the professor's mind against me. That half-breed's had it in for me ever since I busted him for drunk and disorderly the night after his wife died. If ya ask me, he's the suspicious character, not me!"

Struver will shrug off any questions about the activities of his ancestor, Ephraim the First. "Every family has a skeleton in its closet. My family's been tryin' to live down the stories about Crazy Ephraim for the past three generations."

Sylvia Rutledge

Fair complexion, hazel eyes, long black hair with a single streak of white; attractive appearance; 5'11"; 145 lbs.; 36 years old — 50 points

ST 10, DX 10, IQ 13, HT 10

Basic Speed 5; Move 5.

Dodge 5.

Advantages: Attractive; Strong Will +2; Magical Resistance +3.

Disadvantages: Nearsighted; Fear of Indian ghosts; Major Delusions — believes strongly in the resurgence of the Bavarian Illuminati.

Quirks: Likes other writers; Very talkative; Collects Chinese art; Likes jewelry only if it is made of silvers; Uncomfortable around married people.

Skills: Accounting-14; Archaeology-11; Area Knowledge (Manchester)-13; Driving-11; History-14; Occultism-14; Photography-14; Writing-14.

Languages: English-14; French-14.

Sylvia is the editor of *The Manchester Times* and the widow of Wilmore Rutledge, the newspaper's founder. She is a self-proclaimed student of the occult, and frequently runs reprints of articles by Charles Fort and Ambrose Bierce in the Times. While she is not herself in league with Struver, she is sympathetic towards him — even to the point of overlooking the evidence that ties him to the activities of the Cherokee witches — and will refuse to deal with the investigators if she discovers they are working against him.

Sylvia Rutledge was, and still is, a close friend of Phyllis. It was she who ran off to get married, leaving her friend wondering what had happened. When she returned, it was as Rutledge's bride. She is a strong-willed woman, and is one of the first newspaperwomen in the South.

Sylvia is definitely under the Moon-Eyed People's influence, and is controlled by them to some degree. She will attempt to confuse the investigators with false leads and with her insistence that the "whole thing is nothing more than an Illuminati plot."



Sheriff Ephraim Struver IV

Pale complexion, washed-out grey eyes, thinning brown hair; average; 6'3", 189 pounds; 42 years old — 150 points.

ST 13, DX 15, IQ 12, HT 10.

Basic Speed 6.25; Move 6.

Dodge 6.

Advantages: Acute Hearing +4; Acute Vision +3; Legal Enforcement Powers; Magical Aptitude 1; Wealthy.

Disadvantages: Acrophobia; Bad Temper; Bully; Fanaticism — believes his great goal is to lead the Moon-Eyed People in their takeover of Coffee County; Greed.

Quirks: Dislikes "Dam' Yankees;" Dislikes Indians; Dislikes college people; Likes women; Braggart.

Skills: Area Knowledge (Manchester)-14; Area Knowledge (Old Stone Fort)-14; First Aid-12; Guns (Pistol)-17; Guns (Shotgun)-18; Law-12; Leadership-12; Occultism-12; Stealth-15; Survival (Woodland)-14; Tracking-13.

Languages: Cherokee-13; English-12.

Spells: To Call a Night Goer Over To This Side-14; To Bind a Night Goer To One on This Side-14.

Weapons: .44 Revolver, 2 +1 crushing; 12-Gauge Shotgun, 2 dice crushing.

The Sheriff is the last of the Struver line, since his older brother Gibson disappeared in World War I. Because of his family's dark history, nobody dared oppose him in his bid for office. He has used the Indian witches to consolidate his position to the point where he essentially runs the town. The townspeople are intimidated by him, and are afraid to speak out against him.

He has been involved in the activities of the Indian witches for several decades. Due to his long association with the Night Goers, he suffers no ST loss when summoning them. He also makes no Fright checks when dealing with Indian witches.



People's Bank & Trust. Legal Enforcement Powers, or a successful Fast-Talk roll *plus* a successful Research roll will reveal that Sheriff Struver has a tidy bank account, but has not made any deposits which cannot be accounted for from his salary. Phyllis Banks, on the other hand, has made monthly deposits of sizable proportions. If asked, she will tell the PCs that the money comes from investments in the stock market. "I have a good broker, who I trust completely." If the investigators pursue this lead, they will find that Phyllis is speaking the truth.

The Sheriff's House. If the PCs break into the sheriff's house to investigate, they will find little out of the ordinary. (The sheriff continues to keep his medicine bundle, as well as his arcane books, at the old farm where, if discovered, they cannot be traced directly to him. As the farm has been abandoned for several years, the chances of discovery are small. Struver still has keys giving him access to the barn and farmhouse.) A successful IQ-3 roll will result in the trespassers noticing a conspicuous absence. There is no Bible to be found anywhere in the house; unusual, for such a well-known church-goer.

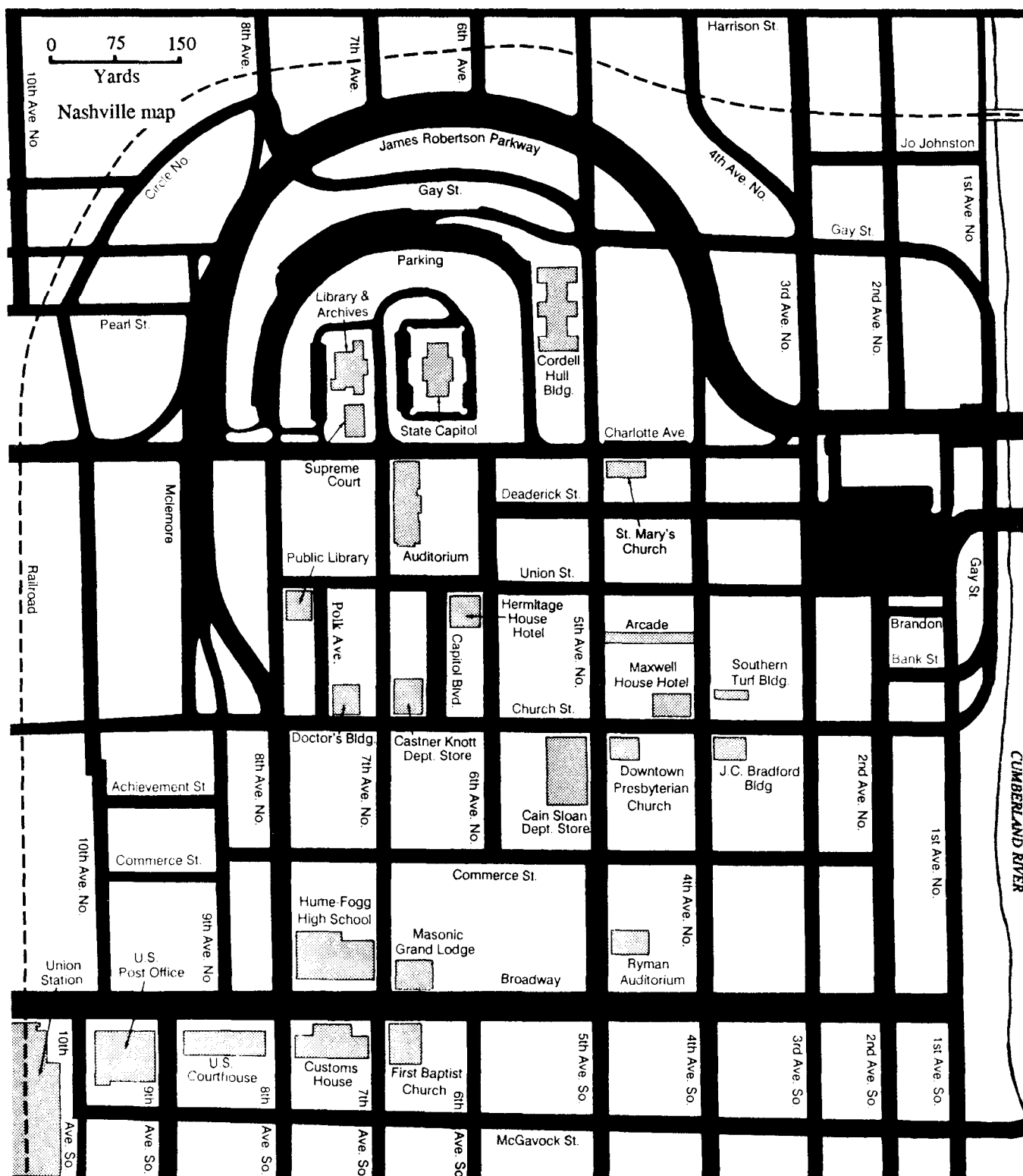
A detailed investigation will result in the discovery of a wall safe behind one of the paintings in the sheriff's den. A successful Lockpicking attempt will result in the discovery, inside the safe, of several small bags containing about ten ounces of gold dust. A bank balance will also be found, showing that the sheriff has made a number of sizable deposits in a Nashville bank over the past several years.

If the investigators leave behind any signs of their break-in, they will rapidly find themselves placed under arrest. The sheriff will attempt to hold them until after he has completed the final ceremony to release the Indian witches.

Phyllis's House. An investigation of Phyllis's house will reveal nothing out of the ordinary. If Phyllis has befriended one of the PCs, she will gladly show him around her house. On the other hand, any evidence of a break-in will result in rapid reprisal from the law.

Sylvia's House. Inside Sylvia's house, the adventurers will find a wide variety of occult paraphernalia. They will also find a sizable occult library, including several books about the Illuminati and both of Mooney's books (see pp. 35-36). Again, a break-in risks discovery and arrest.

Singer's Shack. Inside Singer's shack, the investigators will find almost everything that could be desired by an Indian shaman — cedar, Old Tobacco, various herbs, feathers, scraps of fur, drums, flutes, bells and so forth. In the shack, they will also find an Indian bow and a staff (the Windigo staff, see p. 20). If Singer discovers the break-in, he will not go to the sheriff, but the PCs will find it very difficult to gain his cooperation.



The Letter From McGill

I realize that we met only briefly during the last symposium, but I am at a loss. The disappearance of your old mentor, Professor Moorehead, has troubled me deeply. If there is any way that I might presume upon that brief meeting and upon your respect for Professor Moorehead, I implore you to come to Nashville at once! Time is of the essence, and I fear the worst!

Speaking for Peabody College and the Academy as well, I can offer you some financial assistance, plus the resources of both institutions, in aid of your investigation. Of course, we will have to keep the exact nature of your (shall I say) "mission" a secret. Perhaps if you were to gather a party and apply in person to complete Moorehead's archaeological survey of the area in and around the Old Stone Fort?

Please reply soonest

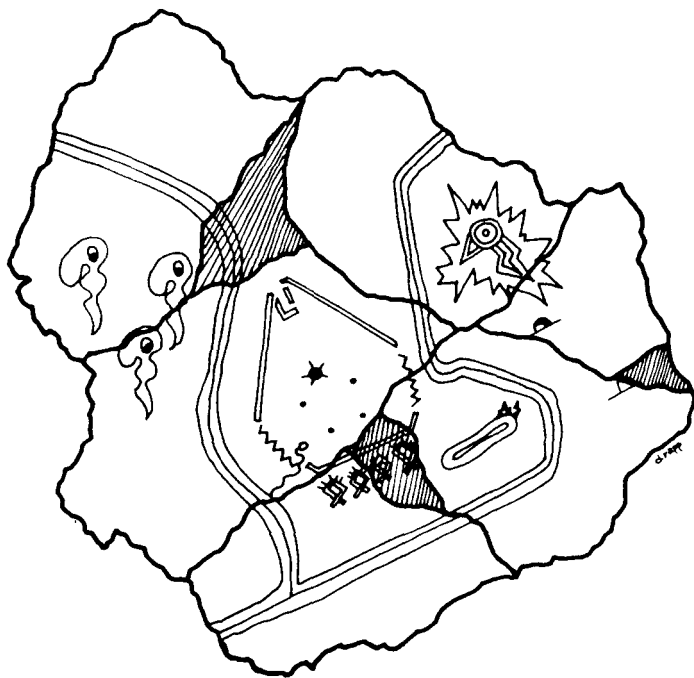
Very truly yours,

Dr. Drew McGill

Curator, Indian Legends Department

Tennessee Academy of Science

Pull-out section 1



The Su'náyi Edáhi Tablet — as reconstructed from the fragments by Ephraim Stuver. (Shaded areas are missing — conjectural interpretation.)

Excerpt from the Thruston Pamphlet

And from what I have discovered the Entranceway serves a specific Purpose. During Interviews with old Men who claim to be Descendants of the first Red Savages and from Writings of Keepers who have preceded me it has been revealed that Witches may be lured into and trapped beneath the Indian Fort on the Bluff. My Informants indicate it is done in this Manner:

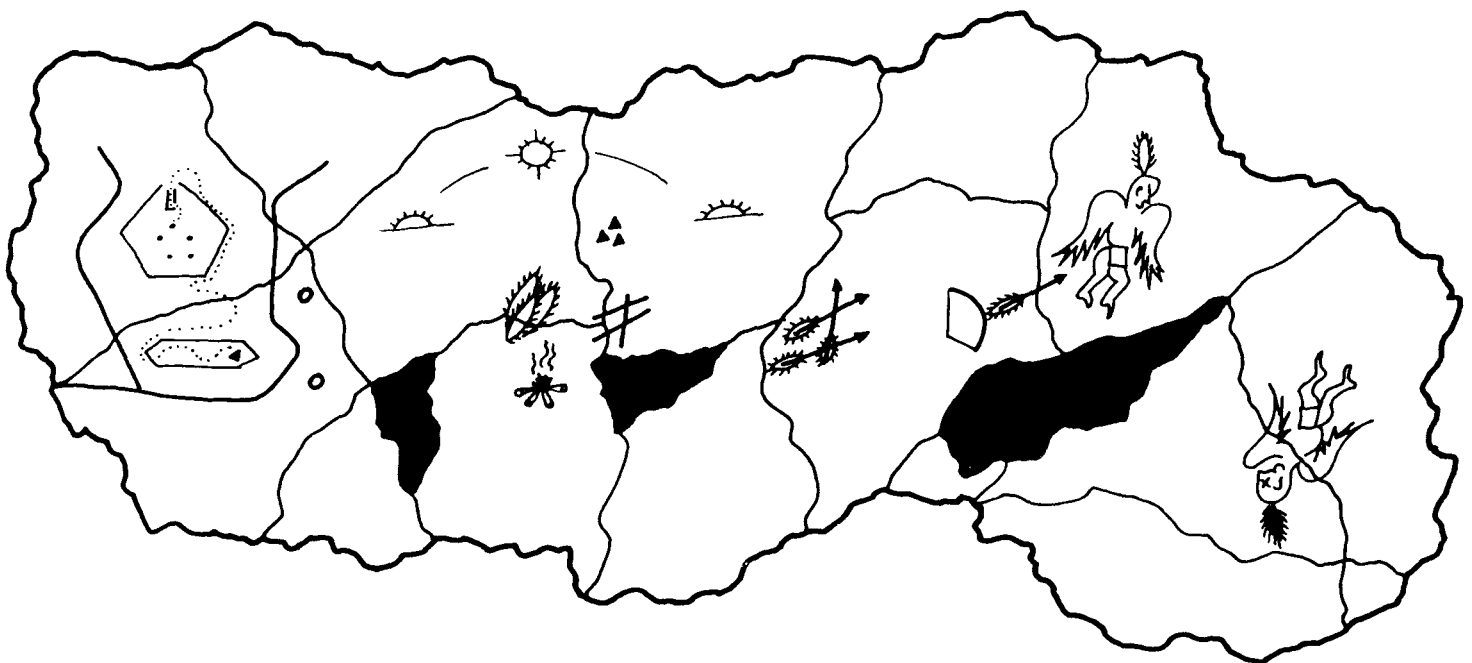
At Night's Fall a great Feast is held in the Dance Grounds to the North of the Old Fort and All who are invited Dance. The Red Faction Warriors dance with the White Faction Women in an anti-sunwise direction. In like Manner, the White Faction Warriors dance with the Red Faction Women in a sunwise direction. The two Circles, expanding and contracting, moving in opposite Directions to One another, one within the other, circle the Shamans and Chiefs who stand with their Backs to the Great Fire in the Center of the Dance. Great Noise is made, Chants and Yells and Songs are intermixed with the Musick of the Drums and curious seven-noted Flutes. The Witches come to see what is happening.

At the Signal from the Principal Shaman that the Spirits are Attentive, the Dancers begin to move towards the Ceremonial Fort, moving Southwards from the Dance Ground in Three Files Abreast towards the Entranceway. Red Faction Warriors with White Faction Women march Man — Woman — Man — Woman in a single File on the West side of the Procession, as do the White

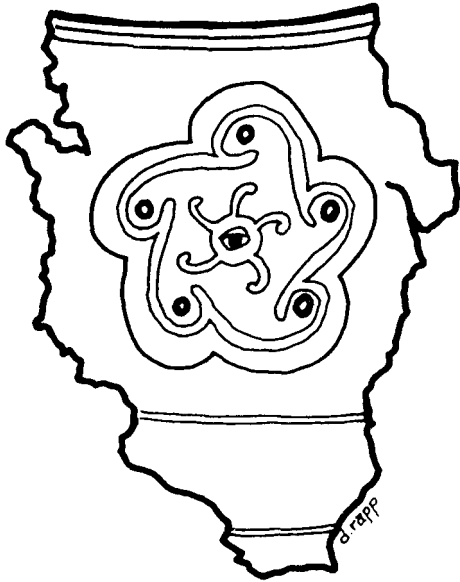
Faction Warriors and Red Faction Women to the East. The Principal Shaman followed by the Principal Chief, then by other Shamans and Chiefs alternating One with the Other, make up the Middle File of the Procession. The Spirits and Witches follow, as follow They must.

Upon entering the Ceremonial Grounds, each File turns at the Spirit Gate and follows its prescribed Spiritual Path, Red Faction Warriors with the White Faction Women dance anti-sunwise through the Western Gate and White Faction Warriors with the Red Faction Women dance sunwise through the Eastern Gate, all meeting within the Ceremonial Boundaries of the Old Fort in a Circle which represents the Soul of the People. The Principal Shaman precedes the Leaders to the End of the Entranceway, thence eastwards through the Final Gate, forming a small Knot in the Center of the Circle representing the Heart of the People.

The Witches and Spirits which follow, being bound by Chant and Drum and Flute to Turn neither Right nor Left, cross over the Spirit Gate for the First Time and follow to the End of the Entranceway. Here They must Stop, for They may not Turn. As the Sacred Circle of the People is finally formed and the Musicks and the Singings cease, the Spirits and Witches search for a Way to leave the entranceway. Finding None, They are forced by Powers stronger than They to retrace their Steps, glowing now with an eerie Blue Light. As they pass over the Spirit Gate the Second Time, the Gate opens and the Witches and Spirits fall through to remain trapped beneath the Old Fort until summoned forth by One Who has the Power.



Thwarting the Raven Mocker — tablet reconstructed from the shards found around the Fort.



One of the "Moorehead Fragments"

Excerpt From the Struver Monograph

In examining the Mysterious Tablet thus formed from the Fragments I found in the Caves, and by the Conclusions I have been able to draw when reconstructing the Tablet, I have determined that It is, indeed, the Method by which the Night Goers might be Called Over from the Other Side. The leftmost upper Fragment, and continuing into the Next beneath, shows Three of the Witches, rising into the Sky and watching the Fort. Within the Confines of the Fort are indicated the Five Points of a Pentagon, the topmost of Which contains a Rayed Eye. I believe the glasslike fragments containing the Five-Sided Eye must be Placed at each of the Angles forming the Figure in the Fort. To the Right, watching over His Brother Witches, flies the Raven Mocker, protecting Them from Harm, rising out of the old Cave of Copper near the Farm. Scribed on the Tablet beneath the Fort, on the leftmost bottom Fragment are Two Symbols, resembling Rayed Squares with Tails. My Researches have determined These to represent successive Periods of Twenty-Five Years — Four Generations. Each Ray represents Five Years, and there are Five per Symbol. If, as I surmise, Two are present on the missing Fragment as well, it will require Four Generations to complete the Calling. What means the Triangular Marks east of the Devil's Backbone, for Such I know it must be, I know not. Nor does it matter in the Calling.

I shall begin at once! And my Son shall continue, As shall his Son. And the Son of my Son's Son shall Call Them Over and They shall rule forever, and We shall rule under Them!
Through my Seed shall I live again!

From Moorehead's Diary

Apparently Struver is attempting to replace citizens of Manchester with the Moon-Eyed People. From what I understand of Old Ephraim's papers, it requires four generations to perform the final takeover. He's the fourth, and final, generation of the Struvers to work towards this end. And he's performed three of the five required ceremonies. If he isn't stopped soon, I fear he will succeed.

Success will mean the Water Cannibals, who took Old Ephraim in the last century, will restore the Elder Struver to "This Side," as Singer says. Between the Elder and the Younger Struvers, then, Coffee County will become a haven for the Indian Witches!

What shall I do? I am afraid to confront Struver directly, and if I went to the authorities, I would be taken for a madman. My reputation would be ruined!

I must learn more before I act. I have heard of further disappearances in Hoodoo, and that the store owner there owns some mysterious flint tablets. Perhaps these are the tablets needed to "shorten" the witches. I must find out.

From Moorehead's Field Notebook

Thursday. I am going to Hoodoo to trace the elusive Night Goer fragments. My sources in Manchester indicate that the grocer here may have found similar fragments and may be willing to part with them. If so, they will prove of incalculable value to me when I attempt to seal the witches in their underground lair. I shall leave my two fragments on top of the mantle in the old den, wrapped in buckskin and tobacco as Singer suggested.

Friday. Arrived in Hoodoo and talked to Moore. He was willing to sell the fragments. I didn't have the necessary cash, so shall have to return later. Found Moore a delight to talk to, though he was rather reticent about the disappearance of the reverend, though.

Can his disappearance be linked with the events in Manchester? Perhaps an examination of the church will be helpful; psychometry may prove helpful. I shall investigate before returning to Manchester.

Later. Hadn't intended to stay past dark, but lost track of time while checking out the church. Who'd have thought the answer could be so simple, and so tawdry? Poor Moore. I —

Clips From *The Manchester Times Morgue*

MANCHESTER — Several head of cattle have disappeared from the farms in Coffee County. Sheriff Struver is investigating. He told this reporter, "I feel we may have some thieves working the area." The sheriff went on to request that anyone with information should stop by his office and either file a report, or speak directly with the sheriff or his deputy. (Friday)

MANCHESTER — Visiting Professor Geoffrey Moorehead, of Salem University, hasn't been seen since Friday. The sheriff has instigated a search of the branches of the Duck River near the old Indian fort west of town. Sheriff Struver fears that Professor Moorehead may have been wandering around the site during last week's thunderstorm, and may have fallen from one of the bluffs. (Tuesday)

NASHVILLE — Dr. Drew McGill issued a statement concerning Tuesday's story about Professor Moorehead's alleged disappearance. McGill has indicated Moorehead was called back to Massachusetts due to an illness in his immediate family.

Sheriff Struver confirms this. "There is no evidence of foul play. Mr. Moorehead's belongings are still at the farm. It appears he left suddenly, taking only the clothes on his back. I'm sure he'll return. (Thursday)

HOODOO — Several farmers have reported the absence of both animals and migrant workers recently. In and around Manchester, the number of migratory workers who have just up and left is becoming very noticeable. Authorities dismiss the idea of foul play. "After all," said the coroner, "these people are migrants. They're probably stealing the animals themselves, and running off with them." (Friday)



The Area Farms. If the party decides to drive out and talk to the owners of some of the farms where disappearances have occurred, they will gain little useful information. The farmers will either refuse to talk to them, or tell them little they don't already know. "He was here one night, and up and gone the next morning. Weird; he'd always been such a good worker, and so reliable. And he must of left in an awful hurry — he didn't even take his things — and in the middle of a big storm, too." Or, "I've had a devil of a time with people runnin' off with my stock. Hoboes, prob'ly, or some of them migrant workers that've been runnin' off."

Local Rumors and Legends

During the course of their investigation, the adventurers will be able to pick up a number of rumors and legends from the locals. However, this will not be easy; the citizens of Manchester are rather unfriendly toward outsiders, especially Northerners. Most will either avoid the characters or will be hostile towards them. Make all reaction rolls at -3 when the characters are attempting to elicit responses from random encounters, or at -1 if the encounter takes place during the course of a business transaction. A reaction of Good or better will pick up a piece of information.

Rumors. Wilmore Rutledge's widow, Sylvia Rutledge, might be sympathetic towards the party. But she never works in her office before six o'clock in the evening.

Burdette, the moonshiner, knows a lot about the Indian legends and spirits, and claims to know the Fort better than anyone. He spends evenings on the porch of the hotel telling his stories to anyone who will listen.

The original Ephraim was killed while trying to summon up some of the Indian ghosts. Word is that he had more money than could be strictly accounted for from his farming income.

The sheriff is a pillar of the community; fine, upstanding, hard-working. He works a long shift every day, and then often spends his evenings patrolling the area. He never misses a service at the Lutheran church. So he's got a bit of a temper; we all have our faults. (Note: None of the townspeople will have a bad word to say about the sheriff. In fact, they will say as little about him as possible. Detect Lies or Psychology will reveal that they are concealing something.)

Singer might be involved in what is going on at the fort. He's always talking about Indian witches, and saying how terrible things will happen if nobody listens to him.

Strange lights can often be seen at the old Fort at night.

"That crazy perferesser from Nashville," McGill, can often be seen snooping around the Fort.

Indian "vampires" live in the caves along the fort. They know peoples' thoughts, and eat little children.

Sheriff Struver was nowhere to be found on the nights that Moorehead and Rutledge disappeared. Several citizens went to his office to find him, fearing from the possible damage being caused by the storm, and were told, "He's gone. Grabbed his hat and that knapsack of his, and left in the car. Drove towards the fort. Guess there's a fire over there, cause it sure is all lit up!"

Rumors About Hoodoo. Several years ago, the crossroads village of Hoodoo was beset by a series of mysterious disappearances, similar to those occurring today. As these were largely of migrant workers and farm animals, it was thought that the workers had stolen the animals. Wilmore Rutledge thought otherwise. He investigated the events, which had taken place over a period of more than fourteen months, and turned up two interesting facts.

First, the workers and the animals disappeared at different times, and no worker ever vanished during the same night in which an animal turned up

Kevin Laughin

Brown hair, freckled skin, blue eyes; 6'3", 170 lbs. - 60 points.

ST 12, DX 12, IQ 10, HT 10.

Basic Speed 6.625; Move 6.

Dodge 6; Parry (Baton) 6.

Advantage: Alertness +2; Legal Enforcement Powers.

Disadvantages: Honesty; Sense of duty to police department.

Skills: Area Knowledge (Manchester)-11; Fast-Draw (Pistol)-12; Guns (Pistol)-16; Law-10; Leadership-10; Running-9; Shortsword (Baton)-13; Stealth-11.

Language: English-10.

Laughin is Struver's Chief Deputy. While he is not in league with Struver, he supports the sheriff because of his office. Laughin is fair, but strictly interprets both the law and the sheriff's orders.

If Struver's behavior becomes too extreme, or if it becomes too obvious that he is persecuting the PCs, Laughin may be persuaded to break with him. In such a case, he will aid the PCs in whatever way he can, short of breaking the law. If push comes to shove, he will place the law above any orders he gets from Struver, and will try to "do the right thing."

The Sheriffs Deputies

If other deputies are needed, give them the following stats (40 points total):

ST 12, DX 11, IQ 9, HT 10.

Basic Speed 5.25; Move 5.

Dodge 5; Parry 6 (Baton).

Advantages: Legal Enforcement Powers.

Skills: Area Knowledge (Manchester)-10; Fast Draw (Pistol)-12; Guns (Pistol)-13; Law-8; Shortsword (Baton)-11; Stealth-11.

Language: English-9.

Weapons: .44 Revolver: 2 + 1 crushing; Nightstick: 1 + 2 crushing (swinging), 1-1 crushing (thrust).

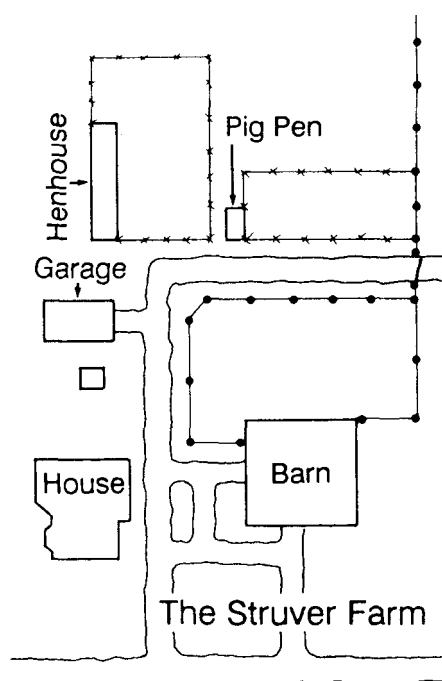
The Sheriff and the PCs

Sheriff Struver will appear to act in the interest of the county, but is actually working to replace local inhabitants with Moon-Eyed People to further the aims of the Ancient Dwellers on the Other Side. While he is human, he is strongly influenced by the Moon-Eyed People. His involvement with the Cherokee witches and the Ancient Dweller will cloud his decisions regarding the law and proper legal procedures.

He will use his network of spies within the town (see sidebar, p. 27) to keep tabs on the activities of the PCs. He will pretend to be friendly toward the party, professing to aid them while feeding them misinformation and attempting to throw them off the track. He will try to subtly turn the PCs against Singer and Burdette. Due to his bad temper and bullying tendencies, his friendly facade will occasionally crack.

If he feels that the investigators are getting too close to discovering his activities, he will secretly summon the Night Goers and send them to attack the party. If repeated attempts fail, he will use the power of the law against the party. He will keep a sharp eye on the PCs, and will not hesitate to arrest them if they step even the slightest bit outside the law. If he can pin anything on the PCs, he will throw them in jail and keep them there until he has finished the final ceremony.

Only if all else fails will he turn to direct physical violence, recruiting several of his deputies to kill the PCs while they are "resisting arrest."



missing. Second, each time there was a disappearance there was also either a strange storm, or a sighting of a "falling star." Sometime during this time, the local minister vanished and the church was abandoned by the populace.

There are three tales which are told about Hoodoo:

The minister ran off with the wife of one of the residents. (If the investigators pursue this rumor, they will find that one of the women of Hoodoo actually did turn up missing, and that she was one of the "leads" in the church choir. However, the lady in question actually disappeared two nights before the minister.)

The old abandoned church is haunted by the ghost of the last minister, who was killed by a jealous husband. (This rumor is totally untrue.)

The people of Hoodoo have been possessed by evil Indian spirits, and are responsible for the disappearances. (The inhabitants are wary, and extremely suspicious of strangers. In appearance, they are sallow-complected, with stringy hair and watery, red-rimmed eyes. They are not, however, possessed. They are merely cautious and introverted.)

The people of Hoodoo are all evil Indian spirits, and have been possessed through the actions of the Struver males over the past three generations. (See the above note.)

Legends of the Indian Witches. Asking the townspeople of Manchester questions about the Indian legends results in the same stories being told, with minor variations. Curiously, the inhabitants studiously avoid mentioning the Night Goers and the Raven Mocker — especially if Sheriff Struver is within sight. Should the sheriff evidence an interest in the conversation and move towards the group, the locals will suddenly become very quiet and conclude their stories with a mumbled apology as they hurry off.

(GM: You may use any of the legends of the witches — suitably modified — based on the information in the *Mythology and Magic* chapter, p. 13, or from the selections below.)

The Moon-Eyed People are a mysterious race of Indians, or Indian spirits, who live in the caves beneath the fort and come out only at night, when there is no moon, to sing and dance around ghost fires.

The Moon-Eyed People are evil Indian witches, vampires, and they live in either Copperas Cave or Saltpetre Cave — not actually under the fort. They come out at night, issuing from the entranceway of the Old Stone Fort, and venturing forth to eat small children and carry off adults.

An invisible race of Indian cannibals lives under the waterfalls in the Barren Fork of the Duck River. These spirits are known as the Water Cannibals, and can never be driven off. If you think about them, they will "get you!"

The Water Cannibals live in the ruins of the old mill, just under the north bluff of the Old Stone Fort. They eat people and leave simulacra behind to take the place of their victims. Talking about them makes them appear.

The Struver Farm

The Struver farm lies almost due west of Manchester, along the Bark Camp Fork of the Duck River, almost due east of the Old Stone Fort. Aside from Moorehead's brief occupation, the farm has been virtually abandoned since 1918, when Gibson Struver failed to return from The Great War.

The farm consists of a large, two-story frame farmhouse, a typical Southern barn, a pole barn for drying tobacco, a pig pen, a chicken house and several nondescript outbuildings. The ten-room farmhouse was used as the base for Moorehead's investigations. A cursory search of the house will reveal nothing out of the ordinary. A more detailed search will turn up a number of useful clues, however.

Arriving at the Farm

Upon their arrival in town, the investigators will have no difficulty finding the farmhouse where Moorehead was staying; anybody can direct them to it. They may decide to drive out and look the farm over. If they just do a drive-by, there will be no problems. If, however, they decide to stop and investigate, they will no sooner leave their station wagon than Sheriff Struver will appear and inform them that they are on private property. He will insist that they leave and return to town under his watchful eye.

If the investigators have already spoken to Phyllis about renting the farm, the sheriff will still insist on their returning to town until he can verify this fact. If the party argues with him, he may lose his temper (Bad Temper disadvantage). If he does, he will begin to bully the group, threatening to charge them with trespassing — a \$25 fine, plus one night in jail. If the party refuses to leave, a successful Fast-Talk roll will be necessary to avoid being arrested.

Later, when the sheriff finds out that the PCs represent Peabody College, or when he verifies that they have rented the farm from Phyllis, he will apologize and drop the charges. "We've had a lot of folks and livestock turn up missin' lately. I hope you understand; I jest can't afford to take any chances these days."

Exploring the Farmhouse

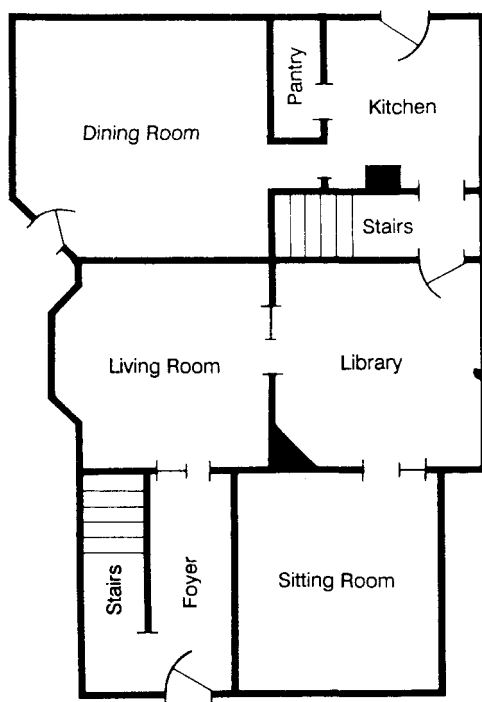
The farmhouse is impressive in its size, and is wired for electric lighting.

The First Floor. Upon entering, one finds oneself in a formal foyer with an umbrella stand and chair of oak, an oak hall table and a blue mirror on the wall. To the right of the foyer is the formal sitting room with its sofa, coffee table, two chairs and writing desk. To the left are the stairs leading to the second floor landing. Directly through the foyer is the living room, with its ornate sofa and wing chair. Photos and paintings on the living-room walls trace the ancestry of the Struvers since they left Austria in the eighteenth century. The library is to the right of the living room, just to the rear of the sitting room. Passing through the living room, one enters the dining room. In the dining room are a low buffet, a china cabinet complete with dishes, a long table and six chairs. Continuing to the right upon entering the dining room, takes one through the pantry — with its stairs leading down to the cellar — and into the large, well-lit kitchen. There is a

sink, a wood stove and an ice box here. To the rear of the kitchen is a door leading to the rear porch; to the front is another set of stairs leading to the second floor — obviously intended for the servants' use.

Searching the downstairs will be both lengthy and frustrating. The foyer, living room, dining room, pantry, and kitchen reveal nothing out of the ordinary. As mentioned above, there are dishes in the china cabinet. What little food there is in the pantry and in kitchen cabinets is either spoiled or infested with insects.

The Living Room. If the investigators think to look inside the living-room fireplace, they will find that somebody has recently burned a number of papers. The papers have been reduced to ash, and are illegible, except for one small piece which reads,



Struver Farmhouse First Floor



The Fever Sickness

When the Struver farm passed into the hands of Phyllis Banks, the sheriff had the Night Goers put a curse on the house. This was to prevent others from staying there, where they might interfere with his plans. Anyone staying in the house overnight has a chance of catching the Fever Sickness.

Each night that a person stays in the house, he must make a roll against HT. A failed roll indicates that he has contracted the Fever Sickness, losing 1 point of HT and ST. Each night thereafter, the victim must make another HT roll, failure indicating a further loss of 1 point of HT and ST.

As long as the victim continues to sleep in the farmhouse, he will not regain any of the HT and ST lost to the Sickness. To recover from the Fever Sickness, the victim must either leave the house or be cured by an Indian shaman. If the victim leaves the house, he continues to make nightly HT rolls. Each successful roll results in 1 point of HT and ST being recovered; failure does not result in any additional point loss.

Curing the Fever Sickness. Only a shaman can cure the Fever Sickness; standard medical treatment will provide no benefit. The shaman must first diagnose the disease through a successful Diagnosis roll. A successful Physician roll is then necessary to effect the cure; each attempt takes three hours. Once cured, the victim immediately recovers all ST and HT, and is no longer susceptible to the sickness.

The shaman may treat as many as ten people simultaneously, each requiring a separate Physician roll. During the time that he works to cure the sickness, he may undertake no other tasks. It is assumed that his time will be spent purifying himself, preparing the proper medicinal plants and singing the necessary healing chants. The shaman may also try to lift the Fever Sickness curse from a location; treat this as an Exorcism (p. H37).

Where is Moorehead?

The Guns in the Attic

1890 Remington .44-40 Caliber Revolver. In 1890, Remington introduced the last of their revolvers. It was a single-action revolver chambered for .44-40 Winchester cartridge. It can fire six shots, one per second. Loading the single-action revolver takes 2 seconds, plus 1 second per round loaded; 1 second to ready the gun for loading, 1 second to load each round and 1 second to ready the gun for carrying or firing. Unloading takes the same amount of time.

The only safe way to carry the gun is with five rounds in the chamber. With six rounds, a sharp blow on the hammer, or dropping the gun, will set it off on a 5 or less on 3 dice.

3 dice crushing, PB 3, Inc 6, ½D 400, Max 2,000, 31bs., ST 7.

1892 Winchester Lever Action Carbine. Winchester Repeating Arms Company manufactured their lever action carbine in almost every available caliber over their 97-year history. The Model 92 is chambered for the .44-40, making it a desirable companion piece to the Remington revolver.

The Winchester carbine can fire nine shots, one per second. Reloading takes 1 second per round.

3 dice crushing, PB 5, Inc 20, ½D 400, Max 2,000, 6 lbs., ST 6.

1896 Mauser "Broomhandle." The Mauser Model 96 was the first automatic pistol adopted by the armed forces of any country. During World War I, Germany issued the "Broomhandle," so named because of the distinctive shape of its grips, in 9 mm. The pistol was available with a ten-shot magazine and an attachable shoulderstock.

It takes 10 seconds to attach the shoulder stock; with stock attached, the gun requires two hands to fire. The Mauser fires two shots per second; the second shot each turn is a "snap shot." Due to the peculiarity of its 10-shot stripper clip, the gun take 3 seconds to reload; 1 second to open the action, 2 seconds to strip in the clip and chamber the first round. The Mauser can also be loaded with loose rounds; 1 second per round.

3 crushing, PB 3, Inc 6, ½D 200, Max 2,000, 3 lbs., ST 8. With stock: PB 3, Inc 12, ½D 200, Max 2,000, 4 lbs., ST 6

1897 Winchester 12-Gauge Pump Action Shotgun. Known as a "Trench Gun" to the American Doughboys during World War I, the Winchester Model 97 was manufactured through the early part of the 20th Century. The magazine tube holds five cartridges, and an additional round can be carried in the chamber. The Model 97 can fire one shot per second. It takes one second per cartridge to reload the shotgun.

4 dice crushing, PB 5, Inc 10, ½D 150, Max 800, 8 lbs., ST 12.

"... end of Manchester, unless Sing ..."

The Sitting Room. A cursory inspection of the sitting room in the front of the house reveals nothing unusual. The investigators have been told that Moorehead used this room as his study. A successful IQ roll will call a puzzling fact to one of the PC's attention: The desktop is perfectly clean; none of Moorehead's notes or personal papers are anywhere to be found. A careful inspection (IQ-3) of the writing desk will reveal a secret drawer in the back. Inside is a copy of an 1818 monograph by Ephraim Struver, entitled *A Translation of the SungNa'yi Eda'hi Fragments*. If the desk is pulled away from the wall, Moorehead's personal diary will be found to have fallen between the back of the desk and the wall.

The Library. Searching the library will disclose many old books dealing with antiquities and arcane lore, particularly the legends of North America. Among them, the characters will find John Haywood's 1823 volume, *The Natural and Aboriginal History of Tennessee up to the First Settlement therein by the White People in the year 1768*; Joseph Jones' 1876 volume, *Explorations of the Aboriginal Remains of Tennessee*; Henry Rowe Schoolcraft's 1839 volume, *Alcic Researches, Comprising Inquiries Respecting the Mental Characteristics of the North American Indians*; and Jonathon C. Thruston's 1817 pamphlet (privately published by the author), *On the Uses of the Old Stone Fort near Manchester in Certain Unwholesome Ceremonies by the Red Indians*.

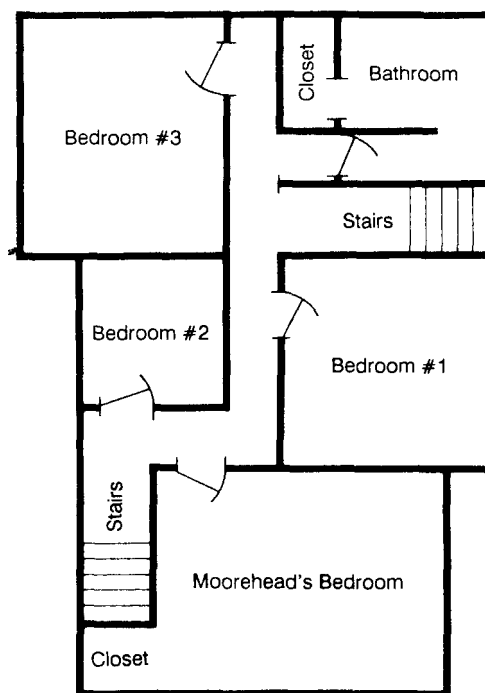
The Second Floor. The second floor contains four bedrooms, a bathroom and the stairs to a large unfinished attic. A hallway runs the length of the house and connects the two sets of stairs.

Aside from Moorehead's bedroom, the upstairs rooms contain nothing of interest. Each room is furnished with a bed, a nightstand, a kerosene lamp, and a dresser or armoire. On each nightstand is a bowl and pitcher set; a linen towel is draped over the back.

Moorehead's Bedroom. A search of the upstairs bedroom where Moorehead slept will reveal scorch marks on the floors, walls and ceilings. An odor of smoke permeates the room, mixed with the smell of roast pork. The furniture and furnishings are untouched — as are Moorehead's belongings. The professor's clothing is laid out neatly on the bed — the tie knotted around the shirt, the shirt tucked into the trousers, the vest buttoned over the shirt, each stocking neatly tucked into each pants leg — as if he had simply been sucked out of his clothing and into thin air!

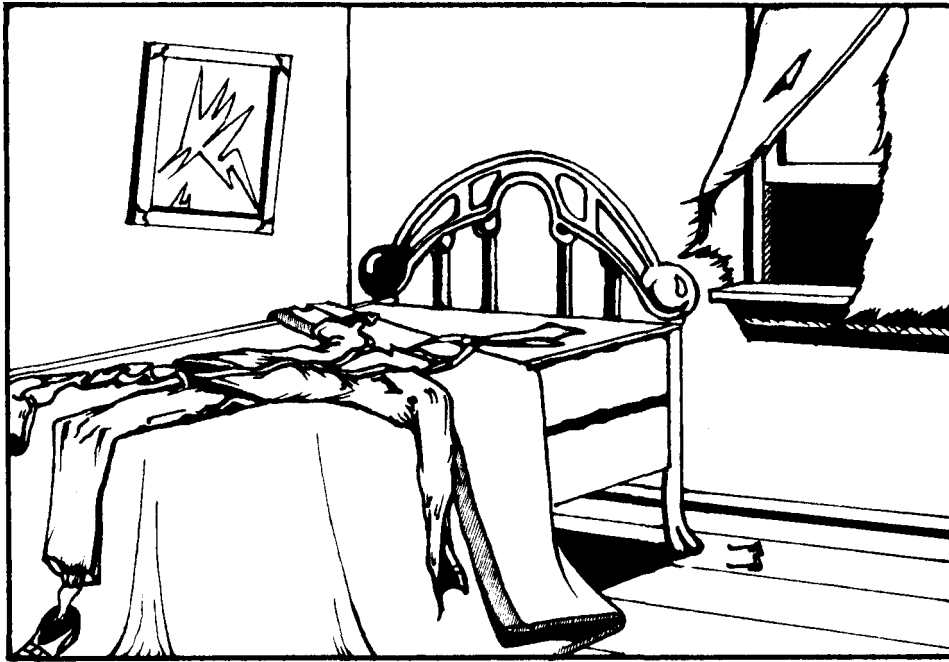
In the pockets of Moorhead's clothes will be found two of the stone fragments referred to in Moorehead's diary (see the Moorehead Fragment in the pullout section), as well as the usual items — wallet, pens, keys, loose change. Nothing else in his meager belongings will provide any clues to his fate.

A careful search (IQ roll) of the room will reveal some writing scratched in the plaster of the east wall. A successful German roll — or the assistance of Phyllis — will reveal that the writing says, "Grandfather! Help me!" The handwriting is neither Moorehead's nor Gibson Struver's. A successful IQ roll will reveal



Struver Farmhouse Second Floor

Where is Moorehead?



that the message is scrawled in a childish hand — it was actually written by one of the younger Struver children while waiting to be punished for some minor infraction.

The Attic. The attic is a cluttered mess. There are old photograph albums — with all the photos of the Struver males missing — and trunks of old clothing and linens. In the rear of the attic is a World War I footlocker, secured with a large padlock. The key is nowhere to be found. If the trunk is opened, it will be found to contain an 1890 Remington revolver; two boxes of cartridges for the Remington, 100 in all; Gibson Struver's uniforms; an 1896 Mauser automatic pistol of the variety commonly called a "broomhandle," with 150 rounds of ammunition and a wooden shoulder stock holster; a Model 1892 Winchester rifle; a Winchester shotgun, Model 1897; and a Bowie knife. Also inside are a telegram reporting Gibson Struver as missing in action, and his diary.

Reading the diary, the characters will discover that Gibson Struver left Manchester and joined the army to get away from the influence of the Night Goers called forth by his ancestors. The last entry in the diary, dated a week before his disappearance, details how he volunteered to lead a squad across No Man's Land to set up an observation post in the ruins of a French inn.

The Cellar. Aside from some empty wine racks and a few rats, there is nothing to be found in the cellar.

The Books in the Farmhouse «

The Haywood and Jones Books. Neither the Haywood book nor the Jones book will in themselves reveal anything of significance to the characters. However, should any of the characters read through *Haywood's Aboriginal History*, he will find a scrap of paper with a note in the old "High" German dialect. The handwriting is illegible in many places; only a partial translation will be possible. Patti or McGill can find someone at the College, or Phyllis can be asked, to translate the note.

Four to six hours will be required to make the translation. The little that can be deciphered reads, "I believe the Sung... can be summoned forth permanently. It will require a ... as mentioned by von J ... in that eldritch tome of ... may be ... church in Hoo ... altar. ... God help me but I must try ... that I

Algie Researches

Reading through Schoolcraft's *Algie Researches* will point the investigators toward the legends of The Weendigoes, the Indian cannibal spirits. A successful IQ roll will make apparent the connection between the legend of the Windigo and the strange occurrences in and around the Old Stone Fort.

Reading *Algie Researches* will require three evenings of a character's spare time, and will add 1 point to the reader's Occultism skill when dealing with legends of the Windigo.

Myths of the Cherokee

Myths was written by James Mooney and was first published by the Bureau of Ethnology in 1900. The book combines material collected in field studies from 1887 to 1890 relating to the archaeology, geography, personal names, botany, medicine, arts, home life, religion, songs, ceremonies and language of the tribe.

Reading *Myths* will require seven evenings of a character's spare time, and will add 1 point to the reader's Occultism skill when dealing with Cherokee myths and legends.

Myths is divided into seven sections: Section I — Introduction; Section II — Historical sketch of the Cherokee; Section III — Notes to the historical sketch; Section IV — Stories and story-tellers; Section V — The myths; Section VI — Notes and parallels; and Section VII — Glossary. The fifth section is itself divided into seven subsections: Cosmogonic myths; Quadruped myths; Bird myths; Snake, fish, and insect myths; Wonder stories; Historical traditions; and Miscellaneous myths and legends.

Some of the myths and legends recounted include "How the World was Made;" "Origin of Disease and Medicine;" "How They Brought Back the Tobacco;" "The Four-footed Tribes;" "How the Terrapin Beat the Rabbit;" "The Rabbit and the Tar Wolf;" "Why the Mink Smells;" "The Bird Tribes;" "The Owl Gets Married;" "The Snake Tribe;" "The Bullfrog Lover;" "The Ice Man;" "The Underground Panthers;" "The Spirit Defenders of Nikwasi;" "Kana'sta, the Lost Settlement;" "The Man who Married the Thunder's sister;" "The Haunted Whirlpool;" "The Water Cannibals;" "The Unseen Helpers;" "The Shawano Wars;" "Local Legends of North Carolina;" "Local Legends of South Carolina;" "Local Legends of Georgia;" and "Local Legends of Tennessee."

Sacred Formulas of the Cherokees

Formulas was also written by Mooney, and was published by the Bureau of Ethnology in 1891. It contains the author's selections from more than six hundred formulas and chants used by the Cherokee in the pursuit of their religion and way of life. If the PCs attempt to cast any of the formulas from the book, they will find them ineffective, with one exception. The book will allow them to cast the formula To Shorten a Night Goer On This Side at an effective skill level of IQ-4, with an additional -2 penalty if they haven't been taught the proper pronunciation.

Reading *Formulas* will occupy two evenings of a character's spare time, and will add 1 point to his Occultism skill when dealing with legends of the Night Goers or the Raven Mocker. Additionally, a successful roll against IQ will permit the reader to understand the necessity of bringing *ugsta'ti* — payment or a gift — to Singer when seeking his assistance.

The major sections of *Formulas* are: Introduction — How the formulas were obtained; Character of the formulas — the Cherokee religion; Myth of the origin of disease and medicine; Theory of disease — animals, ghosts, witches; Selected list of plants used; Medical practice — theory of resemblances — fasting — tabu — seclusion — women; The *ugista'ti* or pay of the shaman; Ceremonies for gathering plants and preparing medicine; The Cherokee gods and their abiding places; Color symbolism; Importance attached to names; Language of the formulas; and Specimen formulas.

The chapter on Specimen formulas is divided into the following sub-sections: Medicine, Hunting, Love, and Miscellaneous. Specific formulas include: "For Moving Pains in the Teeth;" "To Make Children Jump down (Childbirth);" "To Shoot Dwellers in the Wilderness;" "Concerning Living Humanity;" "Song and Prayer to Fix the Affections;" "To Shorten a Night Goer on This Side;" "To Frighten Away a Storm;" and "To Destroy Life."

... as my very ... at stake! But the promise of ... wealth — Cherokee gold, ... to rule over others! Oh! The POWER! THE POWER!"

The Thruston Pamphlet. Jonathon Thruston wrote his pamphlet in French for reasons known only to him. If none of the characters know French, either Phyllis or Sylvia may be approached to translate this work. Alternately, Patti or McGill can find a translator at the College. Several days will be required to complete the translation.

The pamphlet deals in great detail with the Old Stone Fort, and describes mysterious ceremonies allegedly performed during the Vernal and Autumnal Equinoxes. It is during these ceremonies that the *Svna'yi Eda'hi* are most likely to follow the Raven Mocker forth and claim their victims, according to the pamphlet. Waiting until the victims have succumbed to fevers and delirium, the Night-Goers leave their caves and eat the souls of the dead. Raven Mocker comes on his wings of fire and consumes the bodies. Reading further from the pamphlet reveals the secret of the entranceway to the Old Stone Fort (see pullout section). Reading the pamphlet calls for a Fright check.

The Struver Monograph. The *Monograph* is written in German. If none of the characters know German, they must find someone to translate this work. Patti or McGill can use their contacts to find a translator at Peabody College, or Phyllis may be approached once again to translate this work. The translation will take two days to complete.

If Phyllis does the translation, and has fallen in love with one of the investigators, she will read the monograph/or her lover, but not *to* him. She will attempt to protect him from what she has discovered, refusing to reveal the contents unless he persuades her with a successful Fast-Talk roll or Contest of IQ.

If Phyllis has not fallen for one of the PCs, a successful Fast-Talk roll or Contest of IQ is necessary before she will even consent to translate the monograph. Upon completion of the translation, she will rush the characters from her home and refuse to have any further dealings with them.

The monograph describes the method by which the *Svna'yi Eda'hi*, the Night-Goers, may be called forth. It contains illustrations of the Struver Fragments, along with a partial translation of them (see pullout section). Reading the monograph calls for a Fright check.

Moorehead's Personal Diary. From the first few entries, it is obvious that Moorehead discounts the Cherokee legends. He notes, "The only spirits active in these parts are in Burdette's hooch! And those only too active!" If the characters read further, they will discover that his attitudes change radically. Two things become obvious: Moorehead has contracted some form of illness, and he has seen or heard something (he does not reveal what) that convinces him of the substance behind the myths. He complains with increasing frequency of the "fever that grips me only during the darkest hours after midnight, and the hideous musics that can be heard on the fort."

Moorehead makes continual references to two books written by Mooney, *Myths of the Cherokee* and *Sacred Formulas of the Cherokees*, as well as to the Schoolcraft volume. If McGill, Patti or Sylvia is asked about Mooney's books, the PCs will learn that both are available in Nashville at the Carnegie Library. Moorehead also mentions that he is becoming acutely aware of being followed by Sheriff Struver, and that Struver has several times threatened him with "jail or worse" if he continues "pokin' your dam' Yankee nose into local folks's affairs!" Moorehead's notes mention several times that he saw Struver "sneaking his way through the back pastures of the farm late at night in the direction of the Old Stone Fort. And each time there came upon us a severe storm, with unholy lightnings from that direction!"

At one point, Moorehead records the fact that "even my meager mentalist

powers prove useless here. Whether or not it is the area, or the idea that Indian witches are able to resist such powers, I don't know. I *do* know that every time I attempt to use my skills, I suffer from severe depression and headaches, and I imagine the witches are coming after me!"

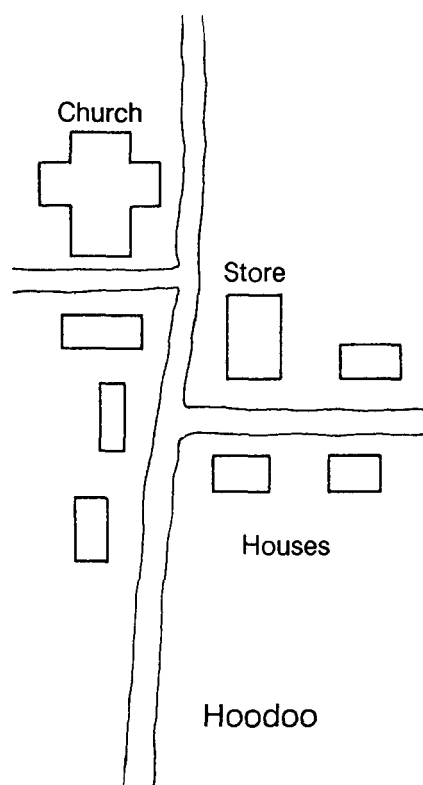
Toward the end of the notes, Moorehead records the finding of "unusual pieces of flint glass, about one inch thick and remarkably transparent, as if of a segment of a bowl. They are like those described by Haywood in his *Aboriginal History*, but are marked in an unusual and highly disturbing manner, much superior to the known art of the Indians. When these are used in combination with Old Tobacco and cedar, and cemented with a voluntary offering of human blood, they will hold the Cherokee witches at bay."

Towards the end of the diary are several entries which were obviously written while Moorehead was under the grip of either a fever or severe hallucinations. They contain references to the "witches who have gathered awaiting my death" and to "He Who Comes in the Shape of a Fire." A successful Occultism roll will reveal these as references to the Night Goers and to the Raven Mocker.

The final entry in the diary, dated some ten days before his disappearance, details Moorehead's belief that Struver is behind the disappearances. It also reveals his intention to go to Hoodoo to try to find more of the stone fragments (see *From Moorehead's Diary*, in the pullout section).

A Trip to Hoodoo

Having learned of Moorehead's visit to Hoodoo, and intrigued by the local legends about the town's residents, the adventurers may decide to visit the town for themselves. The road to Hoodoo is a narrow dirt road, with barely room for two automobiles to pass with safety. While the drive to Hoodoo is only six or seven miles, the turn-off is poorly marked; it is quite possible that the party will miss it and become lost. Also, as the road is poorly maintained, there is a good chance of a flat tire or breakdown. The GM might wish to have the party become stranded after dark in the backwoods of Tennessee. In such a case, they would be particularly vulnerable to attack by the Night Goers.



Upon entering Hoodoo, the characters will discover that it is nothing more than a crossroad town consisting of an abandoned church, six or seven clapboard and shingle one-story houses and a gas station/hardware store/grocery store.

Knocking at the doors of the houses, the PCs will hear movement within, and may see someone peering out from behind the curtains. However, no one will answer their knocking, and the person looking out at them will quickly retreat if the PCs look his way. This leaves only the church and the store.

The Abandoned Church

The Church of the Reformed Apostolic Perception, which has been abandoned for several years, stands in a patch of overgrown grass and weeds just off the "main" road. If the visitors examine the exterior carefully, they will note that the passage of someone into and out of the church has left the grass trampled down in

What Happened to Wilmore Rutledge?

Discreet inquiries by investigators researching Rutledge's articles for *The Nashville Banner* will disclose that he was killed several years ago during an investigation of mysterious activities at the fort. His widow, Sylvia, is quoted as saying, "My husband's death was no accident. It was the result of an Illuminati plot!"

If the party wishes to pursue this line of investigation, inquiries in Nashville or Manchester will uncover circumstantial evidence involving the sheriff:

Wilmore Rutledge vanished on a night when the sheriff was not in his office.

The sheriff was seen parking his car outside the fort's entranceway.

Rutledge had announced he was investigating the sheriff and the fort.

The sheriff reported that he saw someone in the old fort that night. However, when he approached the intruder, the man fled.

Sheriff Struver had been overheard telling Rutledge, "You're foolin' with things man weren't meant to know. Was I you, I'd get shut of them damn fool ideas of yours! 'Fore you get yourself killed!"

The coroner, acting upon the orders of the sheriff, issued the death certificate — "Death due to misadventure: accidental. Body unrecoverable."

All this, however, is not enough to make a case.

If the sheriff gets wind of the party's investigations into Rutledge's death, he will trump up charges against the characters who are asking the questions and arrest them. As the sheriff controls the local judge, the "suspects" will be found guilty, receiving from one to six days in jail. The remainder of the party will be forced to leave Manchester, and continue their researches from another location.

In The Church

Upon entering the church, the first thing to catch the eye is the heavy layer of dust which blankets everything. Two sets of footprints, one entering and one leaving the church, are the only disturbances visible. A successful roll against IQ will permit the investigators to observe two facts: Both sets of footprints were made by the same shoes, and the individual who made them was in no particular hurry.

The footprints continue into the church proper, and seem to wander aimlessly in and among the abandoned pews. Eventually, they lead to the altar, and from there into one of the back rooms. There is little to be found in this part of the church, with the exception of a few torn and stained hymnals.

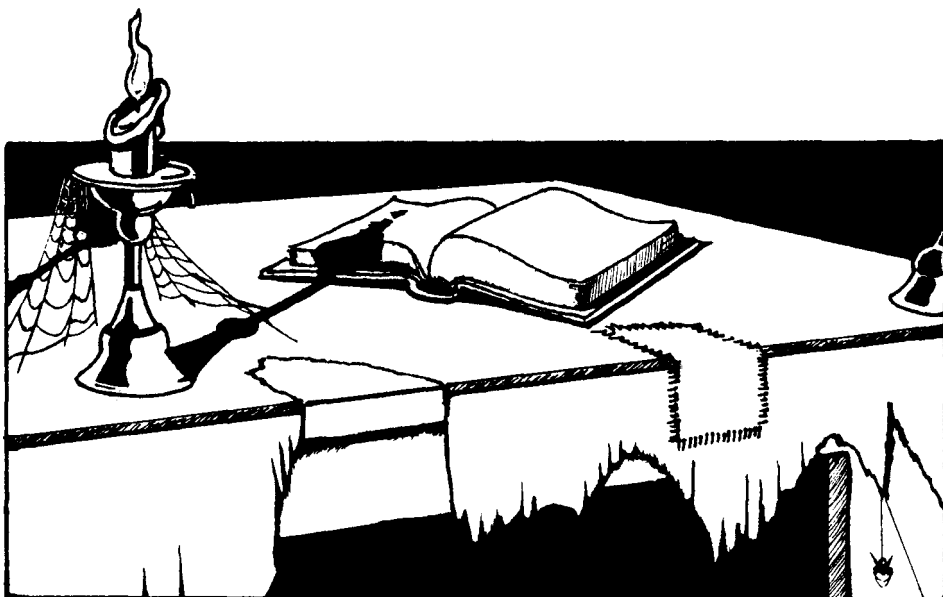
To the left of the altar as the congregation would face it is a room which has been used in the recent past as a storage room for hay and straw. Aside from a dozen or so bales of each, some broken and scattered about, the characters will find nothing.

To the right of the altar is the room used by the former preacher as his library. Around three of the four walls are book shelves, with a few dusty volumes left upon them — religious books, hymnals, collections of sermons, and some old Bibles. There is also a desk, a small table and a straight-backed chair. The desk is empty except for a packet of letters in one of the drawers. From the way the dust has been disturbed, it appears that the room has recently been searched.

If the characters read the letters, they will discover them to be written by the woman with whom the Reverend Mr. Stowe was "carrying on." The last letter suggests that the two meet "for one final interlude, at the old Indian fort near Manchester — far from the spying and prying which has conspired to keep us apart." The letters are signed with only a single initial, "R."

Behind the altar is another room. This was used by the Reverend as a private office and living area. In it are two Morris chairs, a couch, several straight-backed chairs, a bed in a curtained-off section of the room, and a secretary containing a small writing desk. On the walls are several religious pictures and a calendar. There is nothing of significance to be found here.

As far as the Reverend's disappearance is concerned, he really did run off to Florida with Rachel Moore, Jon Moore's first wife. There, he began a tent ministry which later led to a full television evangelism.

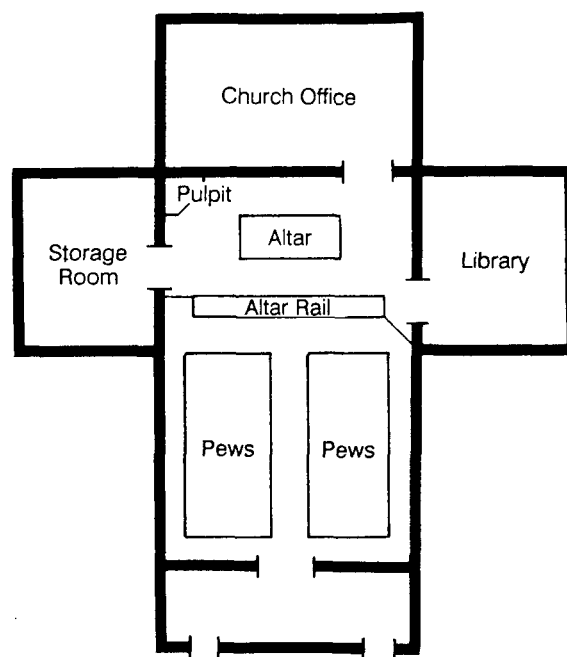


spots — recently enough that it has not had time to straighten and grow back. The doors are ajar. Although the church itself is rundown and in need of repairs, the stained glass windows are not broken.

Inside, there is a heavy layer of dust everywhere. Pews line both sides of the center aisle, leading to the altar. All traces of the religion which was once the center of this community have vanished, taken away in an orderly fashion, as there is no sign of vandalism. Footsteps are plainly visible here, wandering aimlessly around the interior of the church. Lying on the altar is a notebook. Examining it, the searchers find it to be Moorehead's field notebook, containing his survey notes and field sketches.

Glancing over the notes, they discover that Moorehead was not only conducting a site survey for Dr. McGill, but that he was also researching a connection between the Cherokee Indian legends of the area with those of New England. Moorehead seemed particularly interested in the Night Goers and their relationship to the Windigo, "through the close resemblance of the Raven Mock-er to that of Windigo, one may assume the Night Goers are also distant 'cousins,' if I may use a human term to describe such an inhuman relationship." The final entry refers to the stone fragments, and ends abruptly (see *From Moorehead's Field Notebook*, in the pull-out section).

Examining the tracks in the dust more closely, the investigators will find that they all were made by the same pair of shoes. It appears that someone entered the church, walked around for awhile and then went into the library. From the library, the footprints lead back to the altar, and from there to the door. Near the altar, the dust is heavily scuffed, as if someone had fallen to the floor. Searching around the altar, the inves-



The Church in Hoodoo

tigators will also find traces of dried mud, and a single eagle feather. A successful Geology roll will disclose that the mud probably comes from the clay of a riverbank.

Moore's Groceries and Gas

The store is a one-story frame building, about 35 feet wide and almost double that in length. It sits on a concrete slab, the front of which serves as a "drive through" area for cars needing gas and oil. A slanted roof, supported by several square wooden columns, covers the drive. Two wooden benches flank the entrance to the store. Above each is a plate glass window, the left one bearing the legend "Moore's Groceries and Gas," and the other, "Drink Dr. Pepper — 10, 2 & 4." The ubiquitous, bright red, refrigerated soft drink box — filled with Coca-Cola, Royal Crown Cola and Dr. Pepper — stands to the right of the steps leading up to the doors, handily adjacent to the bench situated in front of the "Dr. Pepper" window.

Inside, the main room of the store measures 35 feet by 50 feet; the remaining space, which measures 35 feet by 23 feet and is used by Moore as his living quarters, is walled off from the main room and may be entered through a door in the right side of the rear wall. The center of the room is divided into aisles by rows of wooden shelves, shoulder high, running the width of the interior. They are kept reasonably well-stocked with beans, canned ham, coffee, tea, sugar, flour, turnip greens, black-eyed peas, fresh fruits and vegetables, tobacco, cloth, clothing, shoes, socks, tools, housewares, a few firearms and ammunition (pistol in .45 and 9mm and 12 gauge shotgun shells) etc.

Along the left-hand side of the main room is a floor-to-ceiling shelving unit, behind a counter area laden with wooden boxes of fresh vegetables and fruits. The shelves contain ready-made clothing, simple but durable items much favored by those who live and work the surrounding farms. Standing behind this counter is a heavy-set woman, busily checking what appears to be an inventory list against the items on the shelves. As the visitors enter, she looks briefly at them, then hurries through the rear door.

Along the right-hand side of the store is another counter, on which are displays of tobacco, snuff, candy and combs, as well as a large brass cash register. Behind this counter stands Jon Moore, the owner and operator of the establishment.

Moore is quite willing to aid the investigators. "Sure, I c'n he'p y'all. Hold on jest a minute. Mary!" he yells towards the back of the store, "Come out here and handle the pumps. I've got business with these folks." The woman returns to the store, carefully avoiding eye contact with the newcomers, and hurries out the door where she seats herself on one of the benches. "She's feared of strangers. Most folks 'round Hoodoo are." Moore gets a cigar box from under the counter and hands it to the characters. In it are three flint fragments. Each is approximately one inch thick, and is of a translucent, glasslike quality. A close examination reveals each to be marked with an identical five-sided figure — obviously of Indian origin, vaguely reminiscent of the fort and quite ancient.

"I don't want these Devil-calling pagan things in my store. I ain't had nothin' but bad luck since that Moorehead fellow told me what they was! Y'all can have 'em for a pitcher of



Jon Moore

Brown hair, gray eyes; 6' 2", 190 lbs.; 47 years old — 50 points.

ST 11, DX 11, IQ 12, HT 11.

Basic Speed 5.5, Move 5.

Dodge 5.

Advantages: Charisma +2.

Disadvantages: Entomophobia; Stubbornness.

Quirks: Sensitive on subject of first wife and minister; Likes people; Interested in Indian legends; Refuses to set foot in church; Loves to haggle.

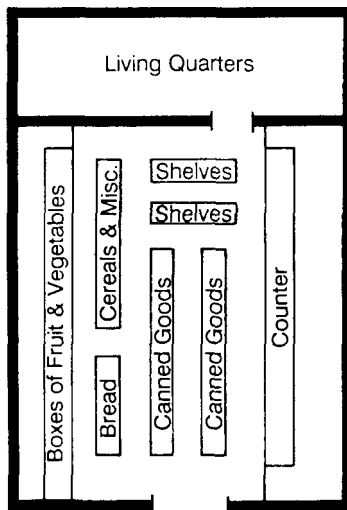
Skills: Accounting-11; Diplomacy-10; Fast-Talk-11; Guns (Shotgun)-13; Merchant-12; Occultism-11.

Language: English-12.

Weapon: 12-Gauge Shotgun (4 dice crushing).

Jon and his first wife Rachel moved to Hoodoo from Kentucky. Shortly after they built the store, Rachel became infatuated with the local preacher — an "out-of-towner hired until we can get our own preacher-man." After a tempestuous and widely-known affair, the two ran off together. Dispirited, Jon turned for solace to Mary Sumrall, his ex-wife's sister. The two married and have operated the store together ever since.

Moore offers neither credit nor discounts, but will accept a letter from the Tennessee Academy of Science, and has no qualms about billing the Academy for anything the characters might purchase.



The Store in Hoodoo

Johnny "Pig Eyes" Singer

Dark complexion, black deep-set eyes, black hair; 6'6", 160 pounds; 31 years old — 150 points

ST 11, DX 13, IQ 16, HT 10.

Basic Speed 5.75; Move 5.

Dodge 5; Parry 7 (Knife).

Advantages: Animal Empathy; Magical Aptitude +2.

Disadvantages: Pacifism (Cannot kill); Poor; Second class citizen.

Quirks: Extremely taciturn; Likes knives; Subject to fits of depression; Distrusts women; Always travels with dog 'Pa-Hoo-Kah-Te-Wah' (Wolf Who Walks in Water).

Skills: Botany-14; Bow-14; Diagnosis/TL2-15; First Aid-16; Knife-15; Naturalist-15; Occultism (Cherokee)-16; Physician/TL2-14; Stealth-13; Survival (Woodlands)-15; Theology (Cherokee)-16; Tracking-14.

Languages: Cherokee-16 (default); English-14.

Spells: Aura-15; Detect Magic-15; Divination-15; To Shorten a Night Goer on This Side-16; To Create a Raven Stone Arrow-16; To Move Among the Underwater Lands-16; To Turn Away the Windigo-16; To Shorten the Windigo on This Side-16.

Weapon: Large Knife (1-1 cutting, 1-1 impaling).

Singer is tall and thin, almost skeletal, with an aquiline nose. Prominent cheekbones and jet black hair proclaim his Cherokee ancestry. When he speaks, it is with a low Southern drawl that one must almost strain to hear. Singer wears old dungarees, a faded blue denim shirt with a red bandanna at his neck, a dungaree vest, a rodeo-style straw hat and cowboy boots.

He is called "Pig Eyes" by some, because his dark eyes are deeply set in his face and he never seems to blink. Singer is tolerated, but not fully accepted, by the townspeople. It is rumored that he is a Cherokee witch doctor.

Jackson." Seeing the puzzled looks on their faces, he explains, "That's a twenty dollar bill!" The party can bargain Moore down to ten dollars on a successful Contest of Merchant skills.

In addition to selling them the fragments, Moore is a treasure trove of information about the local Indian witches. He will gladly tell his recent customers several of the local legends. If, however, he is asked about the Reverend or the church, a stormy look will suddenly cross his face and he will glare at his questioner. "I'm afraid I'll hafta ask y'all ta leave now," he says as he brusquely ushers the party out the door. (Moore is still sensitive about his first wife's having run off with the minister.)

If the party obtains the fragments from Moore, a successful Archaeology roll will reveal that these are the fragments mentioned by Moorehead as being useful against the Indian witches.

Upon returning to Manchester, if the characters think to ask either Phyllis or Sylvia about Moorehead's reference in his survey notes to "sources in Manchester," they will find out that the files in the newspaper office contain an article, written by Wilmore Rutledge some years ago, which states that the "five points of power in the center of the Old Stone Fort were marked with strangely inscribed pieces of translucent flint, forming a rough pentagram into which no Indian witch could enter." The article also states, "these fragments have been lost over the years, but recent urban legends attribute the location of three of them in the Hoodoo area."

Sylvia may also tell them, "Wilmore was fascinated by the local Indian legends. Why, I believe he was writing some articles for the *Banner* in Nashville. I think I remember him mentioning that just before he ... well, you know." Grief seems to overwhelm her and she won't continue.

Getting Singer's Help

At some point in the adventure, the investigators will probably want to approach John Singer, either to question him or to recruit his aid. He can usually be found at his shack on the outskirts of town. Approaching the shack, the party will be challenged by Pa-Hoo-Kah-Te-Wah, Singer's dog. Pa-Hoo will growl menacingly, baring his teeth and backing towards the shack. Anyone with Animal Empathy may see that this is all an act. Pa-Hoo is a "people dog," and will calm down and approach the visitors if he is shown they are friendly.

The PCs will have difficulty at first in persuading Singer to aid them; he will be suspicious that they are just setting him up for further ridicule. Initially, he will be sullen and taciturn, evading any questions and curtly denying any accusations. However, if shown the respect due his position as a shaman, he will slowly come around. This process will be hastened if he is presented with a proper gift — tobacco, Old Tobacco or a knife, for example, especially if the gift just happens to be the Bowie knife from the farmhouse attic.

Singer will tell the investigators, "*Hayv*!" Yes! I am a medicine person. Or I was until the warriors of the *U'ya Igawa'sti*, the Imprecator, attacked my beloved woman, my wife, and took away her *adan'ta* — her soul." His loss was so great that he has not practiced his skills since her death. In fact, since she died, he has seldom been willing even to talk about his skills or his loss. Having befriended the investigators, Singer will respond willingly to their questions, and will offer whatever aid he can.

Two factors will limit Singer's usefulness. First, he experiences severe attacks of depression, brought on whenever he reflects on the loss of his wife. During his attacks, Singer becomes fatalistic and withdrawn, and will not be able to concentrate long enough to cast any spells or to instruct the PCs. The absence of anyone to talk with, or the first direct confrontation with the Night Goers, will be enough to set off an attack; each attack will last from one to three days.

Second, he has sworn never to take a life. As he explains, "In my nation, we are divided into two groups, or 'Factions,' Red and White. The Red Faction is perceived as the war faction, while the White Faction may be thought of as the peace faction. Death and Life, Killing and Healing, Male and Female — the two aspects to all the universe. I am a White Faction Shaman, and as such I may take no life. Not even that of a witch! I can cure illnesses, and turn away spells. I can block the entry of a spirit or a witch, and can return them to the Other Side. But I cannot and will not take away a life, evil though it may be. I am a healer, and I am a teacher. I am not, nor can I be, a warrior."

Where Did Moorehead Go?

The investigators are faced with the dilemma caused by Moorehead's disappearance. Dr. McGill would like to know what happened to the professor. But if the PCs discover the facts, will anyone listen or believe? A successful Occultism roll will reveal that the disappearance was caused by witchcraft, probably of Cherokee origin.

If one of the party has read either of Mooney's books, or if the Struver or Thruston works have been translated, anyone making a successful Archaeology or Anthropology roll will remember enough to connect Moorehead's disappearance with the legend of the Water Cannibals. He will also realize that there is a slim chance Moorehead is still alive in the Land Beneath the Water.

If one of the party members has mastered the chant To Move Among the Water Cannibals in the Underwater Lands, a Fright check will be required before he enters the water. Roll one die to determine the number of hours he must remain to find evidence of Moorehead's fate. During the course of his wanderings, the character will come upon the village of the Water Cannibals. There he will learn that Moorehead was carried away and eaten by them. The wanderer should bring gifts, such as several Bowie knives, to appease the Water Cannibals; a successful Archaeology or Anthropology roll will reveal this fact. If he does so, he will be left unharmed by the Water Cannibals.

If none of the characters are skilled in the necessary formula, none will be able to enter the domain of the Water Cannibals. The investigators must approach Singer to help them find Moorehead. Singer will disappear for one to six hours. When he returns, he will inform the party leader, "Your request came too late. Your friend died in the Land Under the Water. His body is gone — eaten by *Asgi'na*, the ghosts under the water. I am sorry."

If asked why the clothing was left on the bed in such strange fashion and why none of Moorehead's effects were disturbed, Singer will reply, "The Water Cannibals left a Spirit Image in your friend's place. At the end of seven days it died. Three days later, it vanished — burned in place with a spirit fire — leaving behind all of your friend's clothes and personal effects. The witches cannot take someone else's possessions, even though they may possess him."

The investigators may choose to carry their knowledge back to Dr. McGill, or they may choose to plant Moorehead's clothing down by the river and report his death as a drowning. Require an IQ roll to think of this solution, if none of the players have thought of it on their own.

If the PCs do the former, a favorable reaction roll (Diplomacy or Fast-Talk will help) will be necessary to convince McGill of the truth of their statements. If they elect to do the latter, Sheriff Struver will issue a statement, signed by the local coroner, that Moorehead's death was ". . . accidental, due to misadventure; death by drowning. Body unrecovered, and unrecoverable due to the swiftness and depth of the Duck."

By doing so, he will unwittingly be working in the best interests of the investigators.

Pa-Hoo-Kah-Te-Wah

Black, white and gray fur; 24" tall at the shoulder; 145 pounds; 5-year-old Norwegian elkhound.

ST 9, DX 11, IQ 6, HT 13.

Speed 12; Dodge 6.

Attacks by biting (close combat) for 1-2 cutting damage.

Fur gives PD 1, DR 1.

Pa-Hoo is Singer's dog, and there is no mistaking that fact. Wherever Singer goes, Pa-Hoo follows. He will attack anyone who threatens his friend, in typical elkhound fashion: circling his prey at top speed and butting the attacker behind the knees with his head (treat as a Slam). If the attacker is human, Pa-Hoo will back off at this point and growl menacingly. If the attacker is a supernatural being, Pa-Hoo will follow up the butting attack with a biting attack, worrying the being until Singer can either get free or defend himself.



5

COMPLETING THE SURVEY

Darl Burdette

Tanned complexion, brown eyes, red hair; ugly appearance; 6'4", 220 pounds; 27 years old - 100 points.

ST 14, DX 13, IQ 11, HT 10.

Basic Speed 5.75; Move 5.

Dodge 5.

Advantages: Magical Resistance +2.

Disadvantages: Illiterate; Poor; Ugly.

Quirks: Won't drink liquor; Dislikes authority; Distrusts people who won't try his moonshine; Likes Indians; Won't wear shoes.

Skills: Area Knowledge (Old Stone Fort)-16; Guns (Shotgun)-15; Mechanic-15; Professional skill (Moonshiner)-14; Stealth-14; Tracking-16.

Languages: Cherokee-9; English-10.

Weapons: 12-Gauge Shotgun (4 dice crushing).

Burdette stands six feet four inches tall in his bare feet — and he hates shoes! He typically wears blue bib overalls over dirty red longjohns. In his breast pocket is a filthy bandanna with which he continually wipes the sweat from his round, red face. He is an experienced moonshiner and produces the finest 'shine in south central Tennessee. His still is located north of the Barren Branch of the Duck River; either he or some of his boys will be attending it at all times.

He is well-versed in Cherokee lore — or thinks he is — and his quotes of the legends are frequently embroidered heavily by his own imaginative additions. While Burdette makes and sells illegal alcohol, he does not drink. Any attempt to entice him to drink will provoke an immediate attack with his fists. If the PCs buy at least two quarts of his "County Coffee," he will offer to guide them, "so's to take a gander at th' ol' Inniun rock fort over to th' bluff." If, however, the PCs refuse to buy or try any of his moonshine, he will look upon them with extreme suspicion (-2 to reaction), thinking they might be revenuers.

In order to claim the additional stipend offered by McGill (\$500 apiece), the investigators may attempt to complete Moorehead's survey. Without Moorehead's survey notes (found in the church in Hoodoo), this task will prove impractical; a complete survey would take weeks or months. A successful IQ or Surveying roll will cause one of the PCs to realize that the services of a local guide, one who knows the area well and is familiar with the important sites and features, is almost a necessity. A good guide will be able to cut a significant amount of time off of the survey. Along these lines, the party may wish to recruit the services of Darl Burdette, the local moonshiner and the man who claims to "know the ol' Inniun fort better'n anybody." If need be, Singer could also serve as guide.

Where is Darl Burdette?

Burdette is very familiar with the area in and around the Old Stone Fort. He is one of the few people to know that a "safe" trail leads to the fort. This trail is marked by shards of pottery inscribed with primitive designs; as long as one is on the trail, the shards will protect one from attacks by the Night Goers or Raven Mocker.

Burdette is also full of stories about the Indian witches. While he really does have some knowledge of the Indian legends connected with the Old Stone Fort, most of his accounts are highly embroidered with "facts" that only someone like him could have made up — for instance, the "fact" that the Night Goers can be scared off by the mention of the Windigo's name. While he may be lacking in formal education, he certainly has a vivid imagination.



Most evenings, Burdette can be found sitting on the porch of the hotel, swapping stories with his friends. If the investigators have not learned of these evening story-telling sessions, they will have to seek him out at his still in the woods. Finding the still will be a real chore; Burdette doesn't want to be found by anyone who just might be a "revanoor." If any of the townspeople are questioned, they will tell the searchers that Burdette is "out t' the woods somewheres, huntin' 'n' th' like." Due to the heavy undergrowth and the pains taken by the moonshiners to hide the source of their income, a full day of time and a successful roll against Survival (Woodlands) skill will be necessary to locate the still.

Once Burdette has been found, he will still have to be won over. This will not be easy, as he will be naturally suspicious of any strangers who might be undercover Feds. Make a reaction roll at -2; +3 if the party has already gained Singer's help; +1 for each quart of "coffee" they agree to buy (\$1/quart). Offering to pay Burdette for his time will gain a further +1 for an offer of \$5/day, +2 for an offer of \$10/day, and so on.

On a reaction of Good or better, Burdette will agree to help the characters, and to show them around the Old Stone Fort. But first, "Y'all hav' ta come over t' th' still 'n' meet the boys. We got a new bunch a 'shine 'n' it's right good, this time!" He leads them directly to the still, and introduces them to whomever happens to be working the mash that day. If the characters decide to enlist the aid of "the boys" at this time, make all reaction rolls at +2 due to Burdette's influence.

On a reaction of Neutral or worse, Burdette will tell his would-be employers, "I'm too busy with m' reglar work t' he'p a bunch of Yankee school boys! Find somebody else!" They can try again in a day or so, or they can attempt to enlist the aid of his boys. However, without Burdette's involvement, this latter will be almost impossible. Should the party seek out and find the still, make all reaction rolls by the moonshiners at -4, modified by +1 for each quart of "County Coffee" purchased.

Finding the Still

The investigators will only be faced with having to find the still on their own if they do not know about Burdette's story-telling sessions at the hotel, or if he has refused to help them. Maybe, just maybe, they can get one of the boys to convince Burdette to "he'p."

Once the still is found, "it's certain sure" that at least one of "Burdette's boys" will be there. Roll one die: on a 1, only one of the "boys" will be there; on a 2 or 3, two will be present; on a 4, three will be present; on a 5, all four will be there; and on a 6, Burdette will be there as well. Either pick or randomly determine which of the moonshiners are present.

As the party approaches the still, the moonshiner with highest DX will step forward, covering the intruders with his weapon. "What y'all want?" A successful Fast-Talk roll will be required to keep him from shooting, and to convince him the PCs aren't revenueurs or other law enforcement types. If the roll is successful, he will ask, "Y'all want to buy some coffee?" An answer of "No" will result in him backing slowly towards the still, keeping a bead on the spokesman, and saying to the intruders, "In that case, y'all 're leavin'. NOW!" With that, he fires a warning shot over their heads. An answer of "Yes" will result in an offer of "One quart, one buck. How much y'all want? I c'n let y'all have mebbe a gallon, mebbe two, rat naow."

Once the purchase has been completed, and his recent customers begin to explain what they really want, make a reaction roll — with a +1 for each quart of moonshine purchased. On a reaction of Good or better, the party will be told, "Doin' one a them surveys? Drawin' maps 'n' like that? Y'all make sure th'



Burdette's Boys

Ken — 50 points.

ST 10, DX 10, IQ 14, HT 10.

Basic Speed 5, Move = 5.

Dodge 5.

Skills: Guns (Rifle)-12; Professional skill (Moonshiner)-13; Stealth-10; Tracking-13.

Language: English-14.

Weapons: .30 Rifle (3 dice crushing).

A. R. — 50 points.

ST 8, DX 14, IQ 9, HT 12.

Basic Speed 6.5; Move = 6.

Dodge 6.

Skills: Driving-14; Mechanic-10; Professional skill (Moonshiner)-9; Shotgun-15.

Language: English-9.

Weapons: 12-Gauge Shotgun (4 dice crushing).

Dan — 50 points.

ST9, DX 10, IQ 12, HT 13.

Basic Speed 5.75; Move 5.

Skills: History-11; Occultism-12; Professional skill (Moonshiner)-12; Shotgun-14.

Language: English-12.

Weapon: 12-Gauge Shotgun (4 dice crushing).

Larry — 50 points.

ST 11, DX 14, IQ 8, HT 10.

Basic Speed 6; Move 6.

Dodge 6.

Skills: Guns (Pistol)-15; Pickpocket-14; Professional skill (Moonshiner)-8; Stealth-14.

Language: English-8.

Weapon: .44 Revolver (3 crushing).

works, here, won't show on them maps o' your'n, 'n' we'll give you he'p some'ut. We'll tell ol' Dad t' stop by th' farm later. 'Kay?"

On a reaction of Neutral to Poor, he will say, "Nope. Not int'rested. Darl don' wanna be bothered. Scat!" On a result of Disastrous, he backs off and lowers the muzzle of his weapon, pointing it directly at the right eye of the spokesman. "I think y'all better leave. NOW! I changed m' mind after all!" Further talk is useless.

The Path to the Fort

During the walk to the fort, Burdette will mention the caves in the east bluff below the old mill where he "wunst trahed to make 'shine but durin' the nat someone'd smash man still an' roon th' fixin's . . . ev'ry nat, too!" If questioned further about the location of the caves, Burdette will mutter, "jes" cain't seem t' remember the wharabouts" and lapse into a seemingly incoherent mumbling. If anyone makes a successful Hearing roll, he will learn that the cave floor is "covered with ol' broke Innium pots 'n' stuff. Dam' place has th' hants. Wouldn't go back thar if'n y' paid me!"

The path to the fort is a "safe" one, according to Burdette. Most of the other ways are "hanted." If anyone examines the path, several shards of pottery inscribed with primitive figures will be found along its length. A successful roll against IQ will reveal them to be part of a larger tablet. Probably containing a chant or formula, as there seems to be a succession of related figures incised upon them.

If the shards are collected and pieced together, they will form the tablet labeled *Thwarting the Raven Mocker* (see pullout section). Singer will be able to translate the tablet (see sidebar, p. 45). Anyone who has read the Thruston pamphlet or either of Mooney's books will also be able to make a translation on a successful Archaeology roll. Anyone possessing one of the shards will be protected from the Night Goers and the Raven Mocker as if he had a medicine bag (see p. 20); there is no extra effect for possessing both items.

If the investigators can convince Burdette (Fast-Talk roll) to take an active part against the sheriff, there is a 50% chance each night that the sheriff will be busy chasing Burdette and his boys. This will leave the PCs free to investigate the Old Stone Fort during the night. If the sheriff catches Burdette and his boys (Contest of Skills: Tracking), he will arrest them on charges of moonshining and poaching.

Gentlemen, Start Your Survey

If the surveyors have successfully enlisted the aid of Darl Burdette, he will take them on a tour of the area surrounding the Old Stone Fort. The path they take from the farm, where he agrees to meet them, to the fort is referred to by Burdette as "the Ol' Innium Trail," and is marked by the previously-mentioned pottery fragments. Anyone making an Archaeology roll will observe that the shards seem to be pieces of a larger whole. During the day they will spend with Burdette, they will learn the location of both cave entrances, have a brief tour of "The Devil's Backbone," and explore the Fort enclosure. While Burdette is willing to point out the locations of both of the cave entrances, he will not go near them, no matter how hard the party tries to persuade him.

Completing the survey will require the combined efforts of three people — one to operate the transit and read off the marks, one to carry the rod and chain and make the measurements, and one to record the findings — over a period of four full days. If the assistance of a guide familiar with the area has not been obtained, the survey will take twice as long. Excavating test pits both inside and outside the fort, and measuring and cataloging any artifacts found, will take another two people and four days (this can be occurring simultaneously with the survey, if the party is large enough). Regardless of whether the surveyors have obtained Burdette's "he'p," they will find the tablet fragments during the course of their survey. Once the actual survey is completed, two further days will be taken in drawing the maps and typing up the final report. Thus, depending upon the size of the party, the survey may be completed in as few as six or as many as fourteen days.



The Devil's Backbone

The Devil's Backbone is a sharp ridge due south of the Old Stone Fort, separated from it by a former meander of the Bark Camp Fork of the Duck. The Backbone rises 80 to 100 feet above its surroundings, running east to west along the peninsula formed by a sharp bend in the Bark Camp Fork of the Duck River. Laurel, holly, iris, fern, honeysuckle, Osage orange, huckleberry and similar water-loving plants nestle among trees of walnut, oak, locust and sourwood.

The top of the ridge is marked by a trail, barely wide enough for one person to walk in relative safety. In a small glen near the western end of the ridge, iris and the plant called by the Indians "Old Tobacco" struggle bravely through the moss-covered outcroppings of native flint and limestone.

A close examination of the glen will reveal a small mound of stones, placed on a slate slab. A Geology roll will reveal that the slab was taken from the river bed below, while a Geology or Archaeology roll will show the mound to be artificial, constructed many hundreds of years ago. If asked, Burdette will inform the characters, "That's one o' them signs th' Inniiuns used t' show the way so's they wouldn't get lost, doncha know?"

If any of the characters have read the manuscripts found at the Struver farm, a successful IQ roll will permit them to remember that Indians actually used small cairns like this to mark caches of "holy" or magical items. Searching beneath the cairn will reveal a cache of 4 to 24 Raven Stone points. Depending on whether they have read the books from the farm, they may or may not recognize the significance of these stones; an IQ roll is necessary to recall a reference to Raven Stones from one of the books. Singer will also be able to explain the significance of the stones.



Copperas Cave

Copperas Cave is located 6/10 of a mile southwest of Manchester, in Grindstone Hollow west of the Bark Camp Fork of the Duck River. It appears to the casual observer to be nothing more than a large rock shelter formed in Chattanooga shale by the action of the streams of the area. The cave lies across the Bark Camp Fork from the fort, and may be seen both from the Backbone and from the western bluff of the fort.

The entrance, or shelter portion, measures 150 feet wide by 50 feet high; it extends back for eight or ten feet. Small green crystals of ferrous sulphate, or copperas, may be found on the shale surfaces of the cave, giving it its name. In the rear of the cave, a large fall of shale partially hides the entrance to the depths of the cave complex. Anyone with Danger Sense will be overcome with a feeling of foreboding and power upon entering the shelter area.

Saltpetre Cave

Saltpetre Cave appears to be a large rock shelter similar to Copperas Cave, with similar dimensions — 100 feet wide, 50 feet high and 15 feet deep. It is located on the south side of a small hollow tributary to the Bark Camp Fork, 0.15 mile south of Copperas Cave and 3/4 of a mile southwest of Manchester. Small crystals of copperas cover the shale surfaces of the cave.

If the cave is searched, a Vision roll will notice a series of markings scratched into the rear wall. An Archaeology roll will enable the viewer to interpret the markings as a pseudo-map depicting several primitive figures with large, round eyes on the trail towards a cave — from the details of the drawing, probably Copperas Cave. The archaeologist will recognize this as a depiction of a migration. Anyone who has read the books from the farmhouse will, on a successful IQ roll, recognize the figures as the Moon-Eyed People.

Translating the Tablet

If asked to translate the tablet constructed from the fragments found on the path to the Old Stone Fort, Singer will explain as follows:

"See, the left side of the tablet shows how to find the Raven Stones. Walk from the fort out to the Backbone, and find the cairn. The points, these black triangles, are hidden in a cache, probably, beneath a stone marker. In the early morning — see, as the sun rises here — take the feathers of the raven and cedar shafts. To them affix the Raven Stones from the cache. All this must be done by the time the sun is full in the sky. As the sun falls to earth once more, wash them in the holy smoke of tobacco and cedar, reciting the formula To Make a Raven Stone Arrow. This must all be done in one day — see, the sun rises, flies overhead, and then slips beneath the lands to sleep again. Shoot the arrows at the Raven Mocker to make him fall down. He will then go back over to the Other Side."

Anyone who has read the Thruston pamphlet or either of Mooney's books will be able to puzzle out the same information on a successful Archaeology roll.

Exploring the Fort

The enclosure measures 1¼ miles around, and encompasses almost 50 acres. It was constructed on a narrow bluff formed by the parallel courses of the Barren Fork and the Bark Camp Fork before they join south of the bluff to form the Duck River. The interior is relatively flat, with a change in elevation of less than twenty feet east to west across the interior.

"While the Old Stone Fort enclosure is related to other similar structures in Ohio, Kentucky, and Georgia, it has several features that are distinctive. Among these are its great size, its asymmetrical shape with incorporation of rock bluffs into its perimeter, its multiple stone walls inclusive within the overall earth and rubble walls, and its in-turned, cul-de-sac entranceway. The entranceway is particularly interesting in that it is more complex than in most other Middle Woodland Period enclosures."

— "Old Stone Fort State Archaeology Area." Public document dated 1985, published by the Tennessee Department of Conservation.

In the Woods

While conducting the survey, or looking for Burdette's still, or just wandering through the countryside, the characters may encounter some difficulty. Possibilities include:

Party gets lost in the woods. They may have to spend the night outdoors, at which time they would be particularly vulnerable to attacks by the Night Goers or Raven Mocker.

Character falls and suffers some sort of injury.

Character is bitten by a snake.

Character, or party, is attacked by a wild animal.

Character wanders into patch of poison ivy.

Character, or party, finds still, but no one is there. If the party returns, the still will be abandoned.

Character, or party, finds a previously uncharted cave entrance.

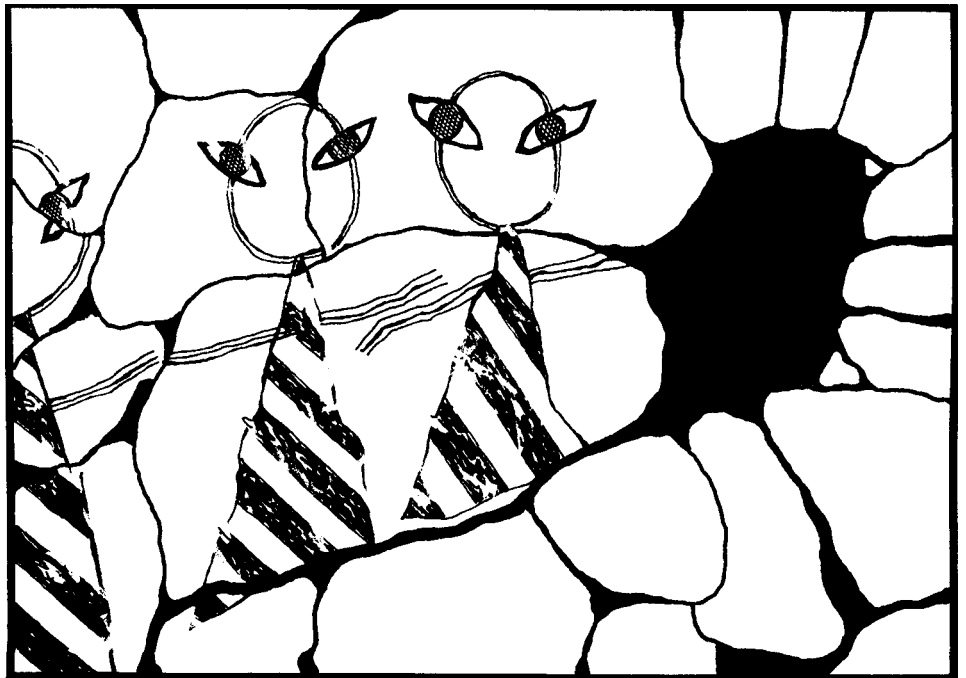
Character, or party, finds an abandoned shack.

Character, or party, finds an *inhabited* shack. The residents are suspicious and threatening.

During the survey of the main enclosure, the mapping party will discover and record the existence of the stone cairn in the center of the fort, and the two pyramidal mounds of rubble just inside the entranceway. Anyone with Danger Sense will become aware once more of an imposing threat from what he can only describe as "The Other Side." If Johnny Singer is asked about these awarenesses, he will confirm that the threat from the Other Side is real indeed. Coupled with what is already known by the party, this will provide further proof that the Old Stone Fort is being used as a doorway for the Cherokee witches.

The Final Report

Once the party has mapped the fort, they will have to prepare their final survey report. An successful Artist or Surveying roll, and two days of time, will be necessary to draw the maps; add an extra half-day of time for each failed roll. Unless one of the party can type — roll against Writing skill — or they can convince Phyllis or Sylvia to type the report for them, they will be forced to hire a typist to finish up the survey notes for them. This may require a trip to Nashville if they have no success in finding one in Manchester.



SAVING MANCHESTER

Struver's Plan

By the time they have solved the mystery of Moorehead's disappearance, the investigators should have realized that it is not just an isolated incident, and that there is something more going on in Manchester than meets the eye. From the hints and clues they have gathered, they should have at least a vague idea of the scope of the plan that has guided the Struver clan's actions for the last four generations.

Ever since Old Ephraim first made contact in the last century, the Struvers have been involved in dealings with the Indian witches. They have periodically summoned the Night Goers over to this side, releasing them to feed on the local livestock, and occasionally on any people who might not be missed — hoboes and migrant workers, for the most part. In return, the Night Goers have granted the Struvers wealth and power.

Over the past four generations, the Struvers have also been involved in a grand ceremony which, when completed, will result in the Indian witches being permanently freed to walk This Side at will. The witches intend to take over Manchester, setting up a permanent base on This Side from which to launch their dark designs. For their aid, the Struvers hope to be granted immortality — with Old Ephraim and his descendants returning to This Side — and power to rule as 'Kings of the Witches.'

Since the death of Ephraim the Elder, the Struvers have been careful to conceal their activities from the townspeople. However, the taint of Old Ephraim's abominations still follows the family; there are many in Manchester who fear and distrust the sheriff due to the dark deeds of his ancestor. But all are afraid to oppose him, for fear of his possible powers.

Ephraim IV is convinced that, when he completes the final ceremony (on the night of the Autumnal equinox, September 22nd), his forebears *will not* return, and that *he* will rule as 'King of the Witches.' As the time of the final ceremony approached, he began to fear that his activities might be exposed. To prevent this, he began to call forth the Moon-Eyed People to replace some of the key townspeople and control others. With the aid of these counterfeits, he has managed to build up a substantial spy network (see sidebar, p. 27), cementing his own power over the town.

If the party does not figure out on their own what Struver is up to, Singer will eventually reveal it to them. "Struver's trying to manipulate the Moon-Eyed People for his own ends. He believes they'll pay him in Cherokee gold once they've gained control of the people in Manchester and Coffee County. If he's successful, he'll complete the evil begun by Old Ephraim in the last century. He thinks the witches will make him 'King of the Witches.' He's invoked not only the Moon-Eyed People, but he's also calling over to This Side the Night Goers and, through them, the Windigo!"

"I haven't said much before this because I wasn't sure if I could trust you, or whether you'd believe me or laugh at me like the townspeople have done. Also, since my wife died, there just hasn't seemed to be much point in doing anything. But you've given me new reason to fight. Even though I cannot confront Struver directly, I will do what I can."

"You've got to stop him. Now! Before it's too late. You'll have to follow

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Magic and Mana

If it is within the bounds of their character conceptions, the GM may allow some of the PCs to begin the adventure already knowing some of the Cherokee spells. Otherwise, they will have to cast the spells by reading them from a book, or else have Singer do the spell-casting for them. There will not be enough time during the adventure for them to learn the spells as skills; to gain even ½ character point of experience would take at least 500 hours of study.

Casting the spells from a book allows one to cast them at an effective skill level of IQ-4, with an additional -2 if the proper pronunciation has not been learned from someone who speaks Cherokee. Generally the spells found in the books will be transcribed phonetically in English. Thus, they can be cast even by someone who doesn't know Cherokee, although his pronunciation may be off. Singer will be able to teach the PCs the proper pronunciation.

The mana level varies throughout the area of Manchester and its environs. The town itself, and most of the surrounding area, is a low-mana region. The Struver farm is built on a site of normal mana. Most of the Old Stone Fort, as well as the cave complex beneath it, is a normal mana area. The stone cairn and the entranceway are both high mana areas, however. Upon the destruction of the cairn, the entire fort area will drop to a level of low mana.





Struver's Medicine Bundle

Struver keeps an Indian-style medicine bundle hidden in the barn behind the farmhouse on the Struver homestead. Inside the bundle are a book of formulae to aid in calling and binding the Cherokee witches, some sweetgrass braids, raven and owl feathers, and some etched silver disks (estimated worth \$500). The bundle itself is made of tanned wolf hide, and is decorated with beadwork and porcupine quills. A tanned raven hangs from the flap.

Struver visits the barn regularly, usually one or two nights a week, after darkness has fallen and when he is relatively certain that he will not be noticed. If the party attempts to detain him, he will use his legal authority to have the interlopers arrested on a charge of Disturbing the Peace.

Struver's medicine bundle is well-hidden among the rafters of the barn. It will only be found by a searcher if he rolls IQ-6; IQ-3 if he specifically states that he is searching the rafters.

If the bundle is opened and the book of formulae read, it will be found to contain notations detailing the methods by which the sheriff has been assisting the Moon-Eyed People in taking over the local inhabitants. If the PCs replace the book and the bundle, Struver will be unaware of their knowledge, and they will be able to follow him the next time he visits the barn. If they do not return either the notebook or the medicine bundle, or if they remove the valuable silver disks, Struver will send the Night Goers to attack them and return his property.

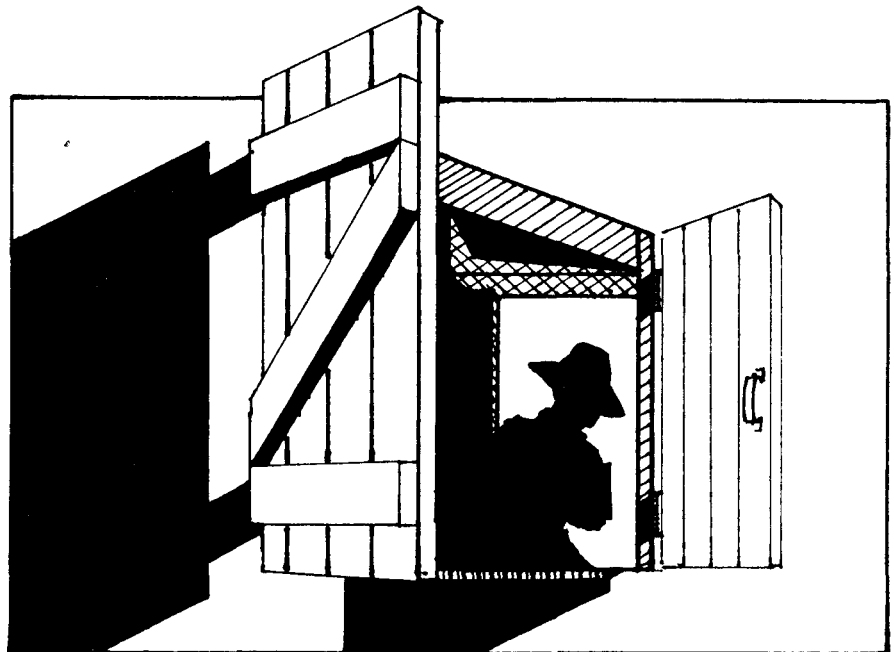
him, and find out where he goes, what he does and how he does it. Then we can do something about it. Maybe."

The Sheriff's Nocturnal Ramblings

At some point, the party may decide, either on their own or as the result of Singer's prompting, to follow Struver. If they do so, they will find that during the day, he does nothing out of the ordinary, performing his routine duties as sheriff. Most evenings, he eats at one of the local diners, then patrols the town in his car, returning home around ten or eleven o'clock. If he spots his shadowers (as per Shadowing skill, p. B52), he will confront them and ask them what they think they are doing. If they cannot come up with a good explanation (Fast-Talk), he will first warn them off, telling them not to interfere in his duties. If he catches them following him a second time, he will arrest them on some charge such as loitering or interfering with an officer in the performance of his duty. He will throw them in jail, where he will attempt to keep them, on one pretext or another, until after the 22nd.

About once or twice a week, however, the sheriff goes out to the Old Stone Fort to conjure the Night Goers.

On these occasions, he leaves his office in the courthouse around five in the evening and walks to the diner. Shortly after six o'clock, he rises, pays his bill and returns to the office. A few minutes after entering the office, he leaves again and drives out toward the Struver farm.



Parking in a grove of trees near the farm, he exits the car and disappears into the woods, heading toward the farm. If the investigators follow him, or head toward the farm themselves, they will see him emerge from the woods and enter the barn. At this point, if the PCs are not following him but are instead staying in the farmhouse, there is a chance that they will become aware of his activities anyway. Make either a Hearing or Vision roll (whichever seems most appropriate) at -6 (-3 if the party is specifically watching out for any mysterious activity). Anyone making the roll will either hear a noise coming from the direction of the barn, or see someone skulking across the back yard and entering the barn.

Anyone approaching the barn will find the door ajar. Peeking through the opening, or through the windows or cracks in the walls, the investigator will see Struver remove what appears to be a package wrapped in animal skin from the

rafters, placing it in his knapsack. Looking around to make sure he is not being followed, he leaves the barn and strides purposefully across the back lot toward the fort. He follows the old Indian trail, using his flashlight almost as an afterthought.

If Struver spots his pursuers (i.e., they fail a Stealth roll), he will take another path which leads in a roundabout manner back to his car. He will return to Manchester, taking the strange package with him. (If this is the night of the 22nd, he will return to the fort at a later hour — attempting to throw off any pursuit — to complete the final ceremony.)

If his followers confront him, he will at first try to bluff his way out of the situation, attempting to bully and brow-beat his questioners. If this fails, the sheriff will threaten them with arrest on some trumped-up charge (such as obstructing an officer in the performance of his duties). To avoid arrest, they must roll a Contest of Fast-Talk vs. IQ ("Honest, officer, we didn't mean anything by it."). If they win, Struver will agree to "let y'all off this time. But don't do it again." If they lose, Phyllis will have to bail them out of jail — if a successful Fast-Talk roll gains them their one telephone call.

To follow Struver along the trail to the fort, the investigators must make a successful roll against either Stealth or Tracking skills. If they fail the roll, they will lose sight of the sheriff. They will either have to return to the farm, postponing their mission until the next evening, or else try to guess the sheriff's destination and head there. If at any time they leave the path to the fort (or if they have removed the pottery fragments from the path), they may run into a group of Night Goers. Roll one die. On a 1 or 2, there is no encounter; on a 3, the character in the rear of the party is attacked by a Night Goer; on a 4, the investigators are attacked by three Night Goers; on a 5, they see a Night Goer in the distance. All must make Stealth rolls to avoid being seen. On a 6, they see a Night Goer behind them, which seems to be following them at a distance. Roll a Contest of Skills to lose the Night Goer: one of the party's Tracking vs. the Night Goer's IQ.

If the party successfully follows Struver to the Old Stone Fort and wishes to secretly observe his activities, each must make a Stealth roll to remain hidden. The sheriff will spot anyone who fails, and approach him threateningly. The investigator may attempt to Fast-Talk his way out of the confrontation. If he is successful, the sheriff will let him leave. After making sure that no one else is in the vicinity, Struver will return to complete the ceremony. If the character fails in his Fast-Talk bid, he will be handcuffed and taken to jail, where the sheriff will attempt to keep him incommunicado until after he has completed the final ceremony. The rest of the party will have to Fast-Talk someone in the sheriff's office to learn that their friend is being held, and will then have to pay off his fines and court costs — in the total of \$100.00 — to get him out. If the Fast-Talk roll is failed, the official will deny any knowledge of the prisoner's whereabouts.

The Ceremony at the Fort

If the characters remain hidden, the sheriff will walk to the rock cairn in the center of the fort, lay down his medicine bundle and remove several items. With the cairn as a center, Struver places the five items on the ground forming a regular pentagon twenty-five feet in diameter. Upon each one, he lights a smudge fire of cedar and Old Tobacco. If any of the observers have Night Vision, or can make a Vision roll at -4, they will see that the items are glasslike flint fragments similar to those mentioned by the Elder Struver in his monograph. If anyone make a Hearing roll at -3, he will hear the sheriff chanting some form of spell. If the hearer has Linguistics or Cherokee, a successful roll will disclose the nature of the chant: To Call the Night Goers Over to This Side. Realizing the significance of the chant calls for a Fright check.

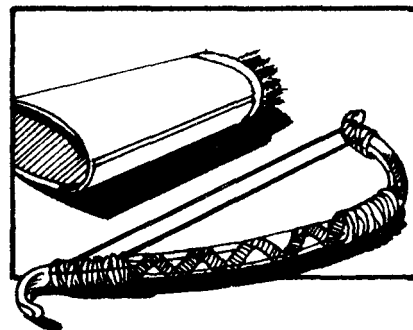
The Raven Stone Arrows

If the investigators have not already retrieved the Raven Stones from the cache on the Backbone, Singer will. He is gone for a full day, and cannot be found anywhere. He is on the backbone, in the small glen, fasting, praying and constructing his arrows. When he returns that evening after sunset, tired and hungry, he has with him seven odd-looking arrows and a short bow of yellow wood. These he will present to the party.

The Indian Bow. The preferred short bow of the Eastern Woodland Indian was made from the wood of the Osage orange tree. While this tree now grows in Tennessee and several Eastern states, it was originally found in Texas, Arkansas and Oklahoma. It was named for the Osage Indians of that region — who preferred it for bows and war clubs — and for its large yellow fruit that looks like an orange but is inedible. It is also called variously *bodark*, *bois d'arc*, or *bowwood*. The yellow wood of the Osage orange is hard, strong and durable.

In effectiveness, the Indian Woodland Bow falls between the short bow and the regular bow. When used in combination with the Raven Stone arrows, it does an additional +6 damage to the Raven Mocker only.

Thrust+1 impaling, PB 5, Inc ST, ½D STx12, Max STx18, 1½lbs., ST 9.



The Final Ceremony

If he is not stopped, on the night of September 22nd, Sheriff Struver will return to the fort to complete the final ceremony to release the Indian witches. He will be met there by the Moon-Eyed People who have been masquerading as townspeople. Any observers will recognize the mayor, three of the town councilmen, the county coroner, two of the sheriff's deputies, the night clerk from the hotel and two of the ladies who operate boarding houses, among others — about fifteen total. Fright checks will be called for as the observers see the townspeople's features melting into those of the Moon-Eyed People.

Several of the People will aid the sheriff in conducting the ceremony, while others will act as guards. A Hearing roll at -3, followed by a Linguistics or Cherokee roll, will disclose that the sheriff and the witches are performing the final chant to permanently open the gateway to This Side. This realization calls for a Fright check at -3. Upon the completion of the final ceremony, the Night Goers will emerge by the dozen, again accompanied by the sound of flutes and drums. Moon-Eyed People will also emerge from beneath the fort's entranceway. All will head off in the direction of the town. Any witnesses must make Fright checks — at an additional -3 due to the large number of witches present. At this point, the party has little choice but to flee for their lives; there are too many witches for them to hope to combat.

If the investigators are discovered by the guards, or if they attempt to interrupt the ceremony, they will immediately be attacked by ten of the Moon-Eyed People, while the rest continue to aid the sheriff in completing the ceremony.



The Night Goers appear, accompanied by a hellish cacophony of seven-note flutes and water drums — roll one die to determine the number called forth. If the sheriff succeeds in an attempt To Bind the Night Goers to One on This Side, he will order them to attack the farmhouse and kill the intruders. If he is unsuccessful in the binding attempt, the Night Goers will not be able to attack him because of the figure formed by the cairn and the fragments. Frustrated by the five fires protecting the sheriff, they will wander the countryside, attacking any humans they find. Seeing the Night Goers calls for an additional Fright check.

Interrupting the ceremony will cause Struver to attack immediately, drawing his revolver and firing as he advances. If this happens, and the party succeeds in killing the sheriff, they will immediately be attacked by 3 to 18 Moon-Eyed People who, angered by the slaying of their servant, will advance from the fort's entranceway. Before the party may defend itself, a Fright check will be required.

He Must Be Stopped

It falls to the investigators to put an end to the threat of the Indian witches. To do this, they must perform two tasks: they must destroy the stone cairn in the center of the fort, thus closing the gateway used by the Night Goers and Raven Mocker; and they must either enter the cave system under the fort to destroy the Moon-Eyed People, or else seal the entrances using the Moorehead fragments.

Killing Struver will, of course, stop him from completing the final ceremony to release the witches. However, this is only a temporary solution. As long as they can still gain access to This Side, the Indian witches will always be able to find someone else to act as their agent; even if it takes another 100 years to complete the ceremony giving them the freedom of This Side.

Sealing the entrances to the cave complex is also at best a temporary solution. Sooner or later, someone will break the seal — whether accidentally or intentionally — and thus free the Moon-Eyed People to continue their mischief.

Destroying the Cairn

Learning that it is a focus for magical power and the site where the Night Goers may be summoned, the investigators may think to destroy the cairn on their own. If they do not, Singer will prompt them, saying, "You must destroy

the cairn. Doing so will prevent the Night Goers from ever being called forth again. But wait until daylight before you try it. Otherwise, the Night Goers will emerge to prevent you. And be sure to throw the stones well out into the river. No one must ever be able to reconstruct the cairn. Otherwise the gateway will be reopened, and the Night Goers may return."

The characters return to the fort, and to the stone cairn standing in its center. This is an area of very high mana, and must be completely destroyed and the stones cast into the river to thwart the sheriff's fell purpose. Once the cairn is destroyed, the mana connected with the fort falls to a low level. Neither Night Goer nor Raven Mocker may be called forth by human agency in this place again.

It will take the characters less than two hours to take the cairn apart and transport the stones to the edge of the bluff. If they do not throw the stones into the river, the sheriff will be able to return later and rebuild the cairn.

The sheriff will discover the dismantled cairn when he goes to the fort either to summon the Night Goers or to complete the final ceremony. Assuming that the investigators are responsible, he rushes in a blind fury to the farm.

The characters are awakened from their sleep by the sheriff's pounding and yelling. "Y'all're gonna pay for this. Dam' smart-aleck Yankee furriners. Pokin' y'all's noses where they don't belong. Windigo'll stop y'all once't and f'r all! See if n he don't!" Eventually he gives up and leaves.

Later that night, the investigators are again awakened, this time by a deputation of the town's most important citizens at their door. "Please, we've got to talk to y'all. It's urgent!" If the PCs open the door to greet their visitors, the group will ask, "C'n we come in and talk to y'all?" Upon entering, the townsfolk will suddenly transform into Moon-Eyed People — calling for a Fright check at -3 — and attack the party. If the PCs refuse to let their visitors in, the Moon-Eyed People will try to force an entrance and attack. Anyone making a Vision roll at -6 will notice the sheriff lurking in the background.

Sealing the Entrances

Saltpetre Cave — A False Start

Misreading Singer's hints may lead the party back to Saltpetre Cave. Here " they will waste the better part of a day searching for an entrance. They will find evidence of former habitation, and hints of the mysterious Moon-Eyed Indians in the drawings on the cave walls. But they will find no entrance.

A detailed search, with successful Vision and Geology rolls, will provide proof that there was once an entrance to the cave system below the fort, but that it has been sealed by a rockfall. Further investigation will reveal the remnants of small buckskin bags containing what appears to be cedar, sage and Old Tobacco among the rocks and stone fall sealing the entrance. The rockfall is far too deep for the party to dig through.

Copperas Cave Revisited

Following Singer's hints, the party may elect to return to Copperas Cave. There, the investigators will find the hidden entrance behind the slate fall. A closer examination of the roof of the cave at this point will reveal that a few well-placed jabs with pry bars will bring several hundred pounds of slate crashing down, effectively blocking the entrance. The characters should be well outfitted for a day in the bowels of the earth. It will take nearly the entire day to explore the cave system, and to accomplish the task Singer set before them.

The Entrance-way of the Fort

Alternately, the investigators may elect to enter the cave complex through the Moon Gate concealed under the fort entranceway. Digging into the earth of

Too Late

Should the investigators fail to prevent Struver from completing the final ceremony, dire consequences will result. The Night Goers and the Moon-Eyed People will be unleashed on the unsuspecting sleepers in the town. Many of the townspeople will be killed and replaced by the Moon-Eyed People. Others will be captured and placed under the witches' mental control, to serve as their agents and to maintain a facade of normalcy for any casual visitors.

A group of six Night Goers and six Moon-Eyed People will be detailed to hunt down and kill the investigators. If the investigators have been observing the ceremony, they will have enough warning to flee the town before they are caught. If they are at the farmhouse, the first warning they will get comes when the witches attempt to break into the farmhouse.

Any characters who have been jailed will realize that something is wrong when Deputy Laughin comes bursting in in the middle of the night. He uses both keys to let himself into the jail — a sign in itself that something is out of the ordinary — and releases the prisoners. He explains that "the town's bein' invaded," and attempts to recruit the characters to help him fight off the invasion. If the investigators refuse to help, he will rush off to fight anyway.

Once the town has been taken over by the witches, the investigators will have a difficult time saving the townsfolk. If they go to the authorities, their story will be scoffed at and they will be accused of being mad. They may elect to wage a guerilla war against the witches, or they may decide that there is nothing they can do and leave. They may decide to burn the town to the ground to root out the witches. However, this would also hurt the remaining townsfolk. An extended campaign could revolve around the party's attempt to destroy the witches and thwart any further plans they might have.

What Is Windigo?

If the party approaches Singer for the answer to this question, he will discuss the legends of the Windigo with them. He will also tell them of how the Windigo lives in the caves beneath the fort, where he is guarded by the Moon-Eyed People.

He also tells them, "You must find the entrances to the Windigo's lair and seal them. Legend says that there are two entrances where once there were three. Of the three entrances, one is in the cave of Green Crystals, one is in the cave where the Whites dug out the magic for their gunpowder and the last is under the Moon Gate in the entranceway to the fort. I do not know which the Windigo uses, and which has been sealed. You must discover this for yourselves.

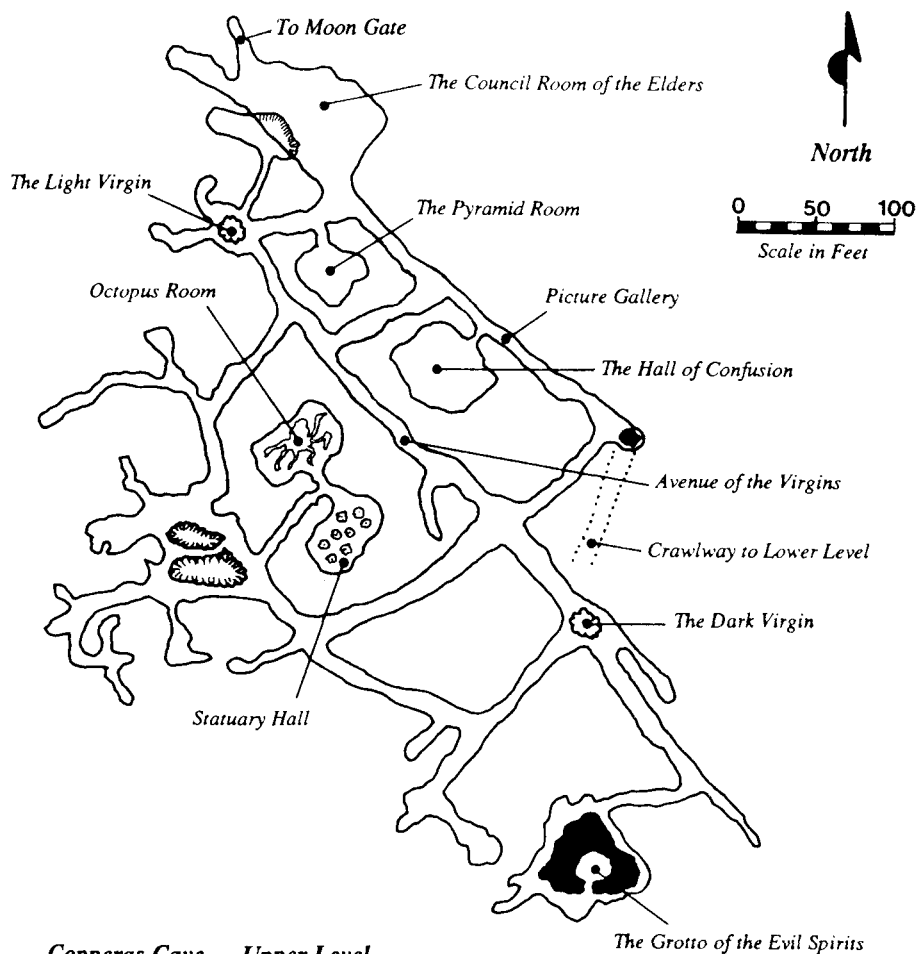
"You must start at daybreak and finish before nightfall. Then the Windigo can't return to sleep. We will deal with it then, because it will have to face us."

When asked by the investigators how they are expected to seal the entrances, Singer replies, "With sage, cedar and Old Tobacco. With natural rock and dirt. With no White Man's magic powders — dynamite — because Windigo feeds on flame. With care and prayers. With your sweat, with your blood, and with your tears if that becomes necessary."

The party must return to one of two places. Either they return to the fort and dig into the entranceway, or they return to Copperas Cave and find the hidden entrance there. While they are gone, Singer will construct a Windigo staff (in addition to the one he already has). It is time to face the Windigo!



Saving Manchester



the entranceway — a task which will take six man-hours — they will uncover a hinged limestone slab. When the slab is raised, a steeply sloping passage is revealed, leading down into the bowels of the earth. The sun illuminates a large room at the end of the passage (the Council Room of the Elders). Dimly, the party can make out what appear to be the forms of several sleeping persons — albeit strangely insubstantial in appearance.

Descent into Stygian Depths

The characters enter the darkness of the cave complex. Depending on their decisions earlier, they will enter either the upper level at the Council Room of the Elders (from the fort entranceway), or the lower level at the Devil's Quarry (from the Copperas Cave entrance). During the course of their explorations, they will encounter the Moon-Eyed People; there are a total of 52 in the complex.

The Upper Level

The Council Room of the Elders. This room measures approximately 60 feet by 100 feet, with a thirty-foot-high ceiling. A steep tunnel on the north side leads up to the surface. An opening to the southeast leads to the tunnels beyond. On the southwest wall is a deep pit. The party will need 25 feet of rope to descend into the pit. At the bottom, the first one to descend will find two Moon-Eyed People waiting in a small chamber. On the south end of this chamber is a narrow crawlway leading upward to the Avenue of the Virgins.

If the explorers enter the Council Room from the Moon Gate, they will surprise six sleeping Moon-Eyed People. The witches will be totally surprised (p. B106), and must recover before they can act. The sunlight shining down through the newly-excavated Moon Gate will cause the witches' flesh to smoke and slough off their bones (doing 1 HT damage per 10 seconds). Seeing this calls for a Fright check. Once the Moon-Eyed People recover from their surprise, they will run from the chamber, fleeing the sunlight and going to warn the rest of the tribe.

If the party enters from the entrance on the south end, they will find the Moon-Eyed People already alert, waiting in the recesses of the room.

The Picture Gallery. At the southern end of the Council Room of the Elders, and running roughly southeast, is the 250-foot hallway known as the Picture Gallery. It terminates in what appears to be a pit some ten feet in diameter. Examination of the pit will reveal a crawlway, extending at a downward slope of 20 degrees some five hundred feet to the lower level of the cave complex. The walls of the Picture Gallery are marked with Indian pictographs of various hunting scenes, giving it its name. The prey seems to be two-legged; the hunters are the Moon-Eyed people. Realizing the significance of the pictographs calls for a Fright check.

Extending southwest from the northern end of the hall is a 60-foot hallway leading to a small chamber containing a giant stalagmite, the Light Virgin, in its center. Two cul-de-sacs extend southwest and northwest off the chamber. A tiny crawlway runs to the northeast, dropping twenty-five feet along its length and leading to a small chamber. In this chamber are two Moon-Eyed People; a shaft leads upward to the Council Room.

The Pyramid Room. Twenty-five feet down the shorter hall, just off the north end of the Picture Gallery, is the Pyramid Room. It is a square room, measuring twenty-five feet along each side. It gets its name from the fact that the ceiling rises to a point some 50 feet above the floor, giving the interior a roughly pyramidal shape. As the party enters the chamber and shines their lights around, they will discover that the floor is covered with grinning human skulls. Seeing the skulls calls for a Fright check, at -2 due to the number and suddenness of their finding.

The Hall of Confusion. Midway along the southern wall of the Picture Gallery is the entrance to the Hall of Confusion. This room, measuring 50 feet by 50 feet with a ten-foot ceiling, acts as a sounding box. Any noise is amplified and echoes from the walls. If a person remains in here too long, the noise of his own breathing will be magnified, echoing around the chamber until it seems as if all the demons in Hell were panting at his heels. A successful Fright check must be made by any character who remains here more than ten minutes. If the Moon-Eyed People have been alerted to the party's presence, one to six will attack under cover of the noise, entering from the Picture Gallery. The party will have no warning of the attack until the witches are upon them.

The Avenue of the Virgins. Running roughly parallel to the Picture Gallery is a 570-foot hallway, the Avenue of the Virgins. Its walls are adorned with disturbing pictographs of naked Moon-Eyed women engaged in various unspeakable acts. A successful Anthropology roll will reveal that some of the pictographs represent an early form of the formula To Call a Night Goer Over to This Side.

At the northwest end of the Avenue is a small chamber containing a huge stalagmite. Near the southeastern end of this avenue is another small chamber containing a stalagmite. In reference to their stark whiteness and vaguely feminine shapes, the two stalagmites are referred to as The Virgin Twins — the Light Virgin and the Dark Virgin., hence the name Avenue of the Virgins.

Just short of the southeastern end of the passage, a 50-foot-long hallway runs almost due west to the Grotto of the Evil Spirits.

Caves Can Be Spooky

Caves can be quite conducive to creating an atmosphere of horror. They can be very unsettling, preying as they do on two of man's most basic fears: fear of the dark and fear of enclosed spaces. And there's no telling what lurks just beyond the edge of the flashlight's beam. Caves offer the perfect opportunity to play off of many of the PCs' phobias.

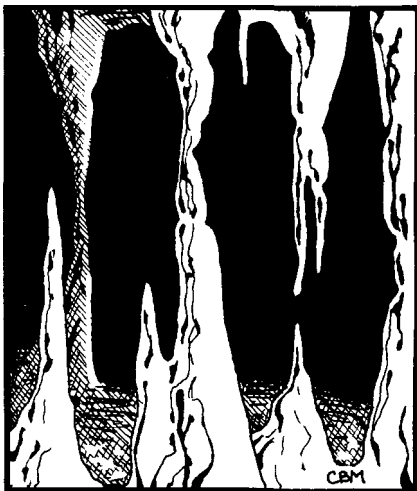
Through the use of descriptive detail, the GM can recreate this atmosphere of "spookiness." By appealing to the players' senses, he can make the caves seem much more real to them.

Sight. No matter how powerful their beams, the darkness of the caves seems to soak up the light from the PCs' flashlights. The flashlights will only be able to illuminate a small portion of any cave, and that only dimly. Darkness surrounds the investigators on all sides — complete, total, unrelieved darkness. Ominous shadows flutter at the edges of their flashlights' beams. The PCs seem to catch glimpses of movement out of the corners of their eyes. Is something out there, or is it just a shadow?

Sound. The PCs' voices and footsteps set up ominous and strangely distorted echoes. Could the echoes be masking the approach of something sinister? The breeze carries disturbing sound — creaks, groans, whistles and sighs. And is that the sound of piping? The steady drip of water can be heard, often magnified to an alarming degree. Strange chitterings and scurryings can be heard in the darkness just beyond their flashlights' beams.

Smell. The air has a stale, musty smell. Can it be going bad? Odd odors are wafted on the breeze, their source unknown. Occasionally, a foul stench of corruption, the smell of death and decay, reaches the explorers' noses.

Touch. The air is cool, moist and chilling against the PCs' skins. Occasionally, a gentle breeze will be felt. Where is it coming from? The cave walls are cold and damp, clammy to the touch. The stone is smooth as glass in some places, rough as sandpaper in others. Sticky spiderwebs may be blundered into, or bats may buffet the character's heads.



What Can Happen in a Cave?

Well, for one thing, you can get lost!

The suggestions below are by no means complete, but they do include some of the more common things which might occur during a caving expedition.

Attacked by bats — or rats — or other crawly, but mundane things.

Felled by a falling stalactite — 2 dice crushing damage.

Bumped head on a low ceiling.

Slipped and fell.

Fell in an unnoticed pit.

Lost an item (flashlight, rope, weapon, member of the party).

Can't turn around, or stuck, in a narrow crawlway.

Wandered into a gas pocket in a low-lying area. Torches extinguished. PCs will suffocate if they stay long enough. Gas may be explosive, doing 3 dice damage if ignited by a torch.

Had to wade through pool of water on tunnel floor. Depth may be deceiving — what looks like ten inches could actually be ten feet.

Loud noise (gunshot, etc.) caused part of ceiling to collapse, possibly closing off tunnel. 3 dice crushing damage to anyone caught underneath.

Author's Note: In 1810 a gentleman named Aaron Higgenbotham was exploring a cave on the slopes of a mountain that he owned. He was several hundred feet inside the cave when his torch went out. Three days later, rescuers found Higgenbotham sitting on a ledge. He was afraid to move for fear of falling into a pit. Local legends claim his hair turned white from the ordeal. A short time later Higgenbotham traded the cave property for land in another locale.

The Grotto of the Evil Spirits. This room is roughly triangular, measuring some 80 feet across its "base" and 70 feet along the remaining two sides. A ledge, varying from three feet wide at its narrowest point to ten feet at the widest, runs around the perimeter of the room. In the center of the southern wall (the "base" of the room), a three-foot by ten-foot "finger" juts into the central pit, terminating in a rough platform approximately twenty-five feet in diameter. If the explorers investigate the central platform, they will find a rough stone altar. The altar has obviously been used for sacrifice; dried blood is caked on its surface. On a successful IQ roll, anyone examining the altar will suddenly realize, from the way in which the blood has been smeared, that the sacrifice was rolled off into the pit.

The ledge bordering the pit is quite weak; it will collapse under anyone approaching within one foot of the edge. A successful DX roll will be necessary to avoid falling into the pit. Anyone standing near the victim may attempt to save him; a DX roll is needed to grab him, followed by a ST roll to pull him back. If the rescuer fails his ST roll, he must make a second DX roll to avoid falling himself. Anyone falling will be lost forever; the pit, or grotto, is essentially "bottomless." If anyone drops a stone into it, they will not hear it hit bottom.

From the depths of the pit issues a terrible moaning sound as of evil spirits being tormented by demons. It is caused by the action of the wind, and the echoes which are ever-present in such grottoes.

Sure it is!

The Octopus Room. A pair of parallel halls, the northern one measuring 140 feet and the southern one measuring 170 feet, run southwesterly from the Avenue of the Virgins. These terminate in a 350-foot-long semicircular hallway running roughly parallel to the Virgin Avenue. Along the northernmost wall, about midway in its length, is a 70-foot hallway extending northeast and terminating in two large chambers. The northwestern chamber is the Octopus Room. It measures 50 feet by 30 feet. Upon entering the chamber, two facts become readily apparent: There is an unusual formation in its center; and there is an almost unbearable stench which assails the nose and causes the eyes to water. In the center of the room is a curiously-shaped stalagmite. Roughly hemispherical, its upper half is vaguely humanoid, while six "arms" extend from where its hips would be — the whole configuration being suggestive of some arcane Dagonian creature wandering into the dark of the cave and dying here, alone and forgotten. Between each pair of "tentacles" is a small, glasslike piece of flint. Upon each shard, the characters will find bits of putrefied flesh — the obvious cause of the stench. A successful roll against Forensics will enable the party to determine that the lumps of flesh are of both human and animal origin — probably the cows, pigs and migrant workers who have disappeared over the past years.

If the investigators disturb the offerings, and if the Moon-Eyed People have been alerted to their presence in the caves, they will be attacked by one to six witches, who will enter from the hallway.

Statuary Hall. Across the short hall and southeast of the Octopus Room is Statuary Hall. Like the Octopus Room, it measures 30 feet by 45 feet. Its ceiling rises in a majestic arch 25 feet above the floor. The interior of this chamber is populated with stalagmites resembling vast statues, with vaguely human but unsettling shapes. A close examination will reveal that each of the stalagmites has been worked by hand into its present shape.

If the witches have been alerted, there will be one to six lurking in the back of the chamber behind the statues, waiting to leap out at the party.

The Village. This large chamber, roughly 80 feet by 100 feet, is the communal living area of the tribe. If the Moon-Eyed People have not been alerted to the presence of the explorers, roughly 30 will be found here. If the witches are aware of the party's presence in the complex, there will be 3 males and 10

females here. Many signs of the tribe's presence will be found here — stone tools and weapons, furs, clothing and so forth. In the central pits will be found bones, broken tools and other garbage. Numerous side chambers serve as storage rooms and sleeping chambers.

The Lower Level

The Crawlway. This 500-foot-long crawlway, some 3 feet in diameter, connects the upper and lower levels of the complex. The floor is relatively smooth, as if worn by the passage of many bodies over the centuries.

The Bone Room. The Bone Room is roughly rectangular in shape, measuring 70 feet by 80 feet. In the center of the chamber is a pit ten feet deep, 60 feet wide and 80 feet long. A five-foot-wide ledge runs around the pit's perimeter.

If the characters examine the pit closely, they will find it to be filled with thousands of bones. The bones can be seen to be moving slightly, rustling against each other. Seeing the bones calls for a Fright check at -3.

Closer examination will reveal that the movement of the bones is due to the presence of a number of large rats, moving about in the pile. It will also reveal that some of the bones are ancient, almost turned to stone in their age, while others still have relatively fresh gobbets of flesh on them. A successful roll against Forensics or Physiology will reveal the bones to be human. On a successful IQ roll, one of the investigators will realize that the skulls are missing from the skeletal remains.



Caving Terms

Breakdown. A rock fall, usually caused by portions of a cave ceiling loosening and falling.

Dome. A natural formation resembling the dome of a building.

Dripstone column. Calcium carbonate in the form of stalactites or stalagmites.

Drop. A ledge; a marked difference in heights.

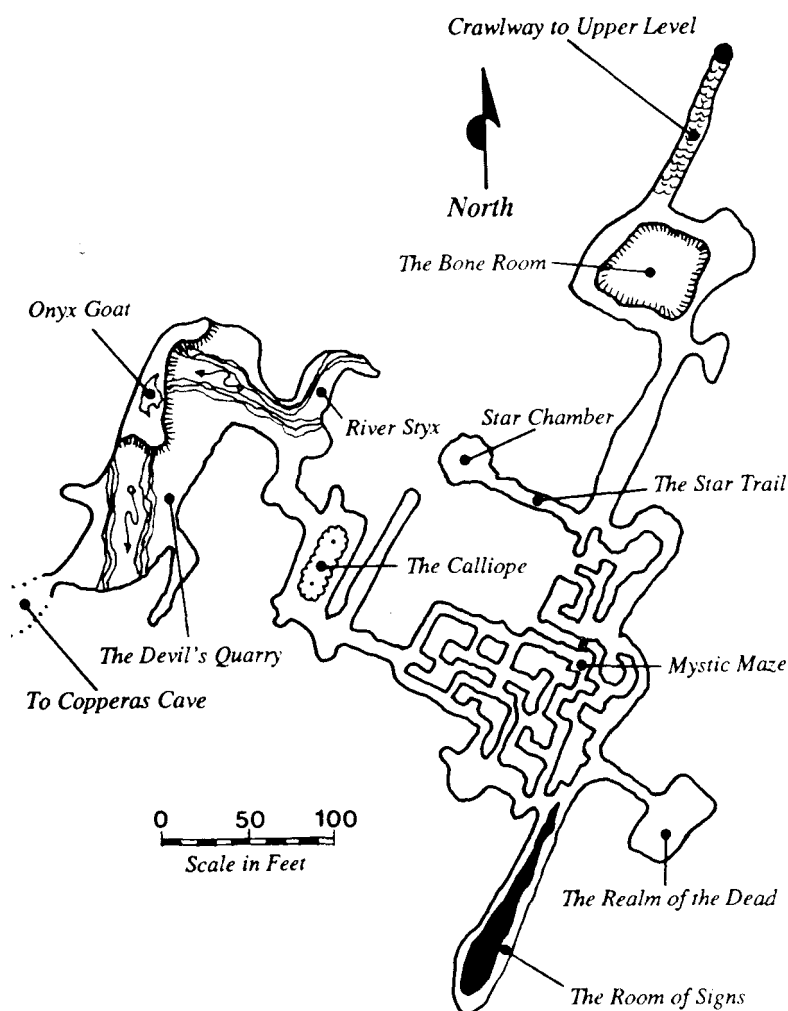
Flowstone. Calcium carbonate found where water flowing in a thin sheet over rocks has deposited mineral matter.

Sink. A depression in the floor of a cave.

Stalactite. A deposit of calcium carbonate resembling an icicle hanging from the roof or sides of a cavern.

Stalagmite. A deposit of calcium carbonate like an inverted stalactite formed on the floor of a cave by the drip of calcareous water.

Author's Note: Regarding the latter two terms, just remember the "C" in STALACTITE refers to the Ceiling, and the "G" in STALAGMITE refers to the Ground. You'll never forget which one grows where!



Copperas Cave — Lower Level



Encounters in the Caves

Once alerted to the presence of intruders, the Moon-Eyed People will shadow the party, waiting to leap out and attack the moment they can catch the PCs off-guard. The party will never know where, when or from what direction an attack will come.

A spear or arrow may come winging out of the darkness at one of the party members. If the party gives chase, the firer will vanish without a trace, only to return later.

The witches will also try to catch any lone stragglers. These they will charm and send back to attack the other PCs. A male PC, lost or left alone, may be approached by a very beautiful female witch, who will attempt to charm him if he lets her get close enough.

If hit by a strong light (that from a flashlight, for example), the witches will be stunned and blinded (see p. 00). They will stumble off into the darkness to recover, returning later to again stalk the party.

In their explorations, the PCs are also likely to stumble across the occasional skeleton, or horde of rats or bats.

The north end of the Bone Room leads to the crawlway to the upper level. At the southwest corner of the room is a crawlway much too small for humans, obviously the burrow of the rats. From the southeast corner of the room, a hallway leads off to the southwest.

The Star Trail. Just off the western side of the Bone Room Hallway, 130 feet from the Bone Room itself, is a 50-foot-long passage running almost due west. It leads to the Star Room. The Star Trail receives its name from the crystals along its walls and ceiling which reflect brightly colored points of light from the spelunkers' flashlights and torches.

The crystals are precious and semiprecious gems, including amethyst, emerald, garnet, ruby, topaz, tourmaline and Eastern turquoise. The total value of the gems is \$1,150 (in 1926) or \$7,500 (in 1988). It will take one person two hours to remove all the stones. Anyone stopping to remove the stones will be attacked by one to six witches, who will enter from the direction of the mystic maze.

The Star Room. This roughly hemispherical chamber, 25 feet in diameter, consists of a single huge geode. Its dark walls are speckled with reflecting crystals of quartz and Fool's Gold. If the characters turn off their lights, or at least dim them, the entire room will be illuminated by myriad points of light. The general appearance is that of a clear night sky in midwinter.

The Mystic Maze. This room is comprised of a series of maze-like narrow passages which cross-hatch a chamber measuring 130 feet by 200 feet. The small, tortuous passages vary in width from a couple of feet to almost five feet, winding among fantastic collections of stalactites and stalagmites.

The walls of the Mystic Maze have been polished to mirror smoothness. In addition, the footsteps of the explorers produce loud echoes. Anyone who does not possess Absolute Direction will quickly become lost, and may end up wandering for hours before he finds his way out. The Moon-Eyed People will quickly take advantage of the confusion caused by the maze; two to twelve will attack the party. The mirrors and echoes will make it difficult for the party to determine which direction the attack is coming from.

The Room of Sighs. At the southwest corner of the Mystic Maze is a looping ledge which outlines a teardrop-shaped pit 150 feet long and less than five feet wide. From the teardrop pit issues a terrible stench of sulphur, and a curious moaning sound akin to that heard in the Grotto of the Evil Spirits.

Anyone who has read the books from the Struver farm and who makes an Occultism roll will identify the pit as the resting place of the Windigo. This realization calls for a Fright check. Fortunately for the party, the Windigo is abroad at this time; but it will return at dusk.

The Realm of the Dead. The Realm of the Dead is found at the end of a three-foot-wide hallway extending 50 feet southwest from the rough center of the easternmost wall of the Mystic Maze. The room measures 30 feet by 50 feet.

In this room will be found the mummified remains of three Indians. A close examination of the skulls will reveal unusually large eye sockets, roughly four times that of an average human. A successful Occultism roll will identify the remains as those of the Moon-Eyed People — Fright checks all around!

The party may attempt to destroy the mummies. If they attempt to move them, the mummies will disintegrate and the remains will burn. If they are set on fire by the investigators, they will ignite at once and burn readily. Smoke rapidly fills the room and obscures their vision, making it difficult to find the exit. One to six Moon-Eyed People will attack from the hallway, under cover of the smoke.

If the party remains in the room during the 30 seconds it takes for the flames to consume the remains, one or more of them may "go windigo." Make a Fright check; anyone failing and then rolling a 24 or more on the Fright Effects Table

(p. H6-7) will be overcome by the windigo madness when the party returns to the surface.

If any of the characters spills either water or blood on the remains all three will be "reconstituted" as Moon-Eyed People, and will immediately attack.

The Calliope. In the center of this chamber is an unusual stone formation, built up from deposits around the edges of several small geysers. Steam issuing through the openings periodically produces an ominous "music" resembling the sounds that might be produced by an insane calliope player.

The Devil's Quarry. Assuming that the party has entered the cave system through the Copperas Cave entrance, the first chamber they will find themselves in after crossing the underground river is the Devil's Quarry.

The Devil's Quarry is 180 feet long by 60 feet wide, with a ceiling 50 feet overhead. It is the largest single chamber in the cave complex. The northwest corner of the Quarry contains a raised altar-like surface upon which is a stalagmite formation resembling the head and shoulders of a huge goat. It is called the Onyx Goat, due to its suggestive shape and its resemblance to that particular mineral. Close examination of the surface at the base of the "goat" will reveal large shards of glasslike flint containing putrefying gobbets of meat, and offerings of silver brooches and disks, engraved with strange and unsettling designs.

The characters identify the meat as human flesh, less than a week old. On one of the shards is a human hand, still wearing a class ring from a well-known New England university. The truth about Moorehead's disappearance has been confirmed! A successful Anthropology, Archaeology or Jeweler roll will enable the characters to determine that the value of the Indian-made silver items is \$750 (in 1926) or \$1,500 (in 1988).

If the party disturbs the offerings, one to six Water Cannibals will emerge from the underground river and attack with normal weapons (spears or bows and



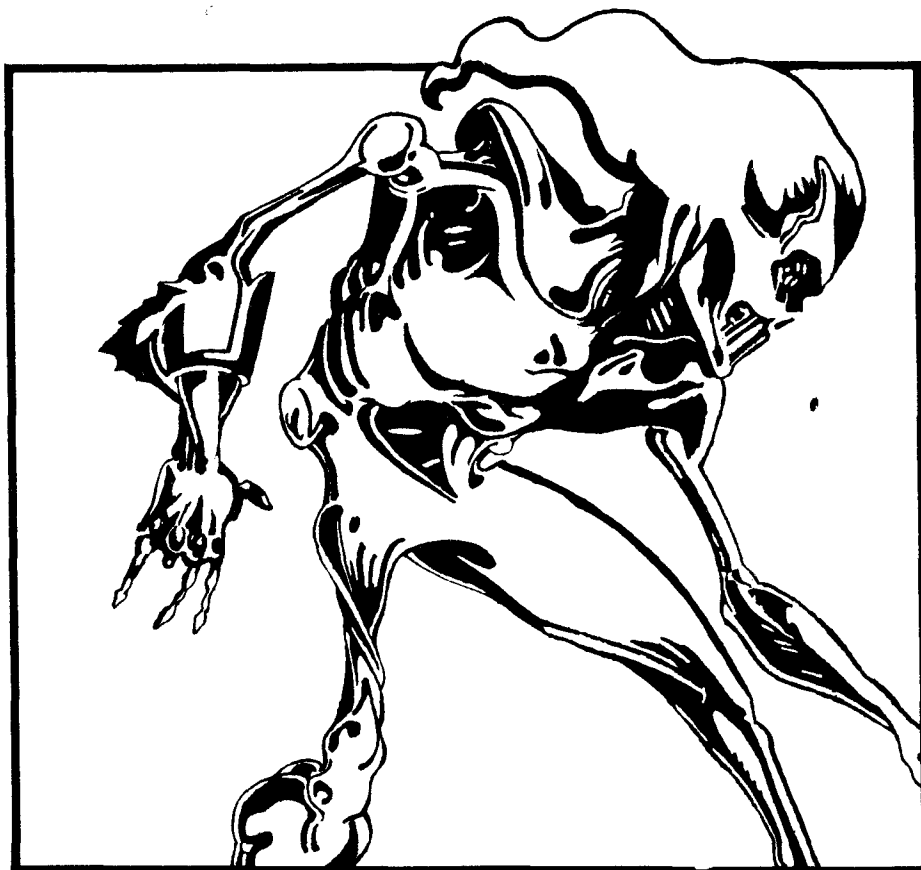
How to Seal the Entrances

The party has been warned by Singer not to use dynamite or blasting powder to seal the cave entrances. A successful IQ roll will allow them to remember having read of an effective way to seal the cave entrances:

First, the investigators must build a fire of cedar and Old Tobacco. While one fans the smoke towards the opening, another must cause a breakdown or rock fall, physically sealing the entrance. Or, if outside the fort and sealing the Moon Gate, the other members of the party must replace the limestone slab which marked this entrance. Next, taking one of the so-called "Moorehead fragments," the adventurers must prepare an offering with which to seal the entrance. A mixture of Old Tobacco, cedar and blood — the amount needed will not be large enough to cause any HT loss — is placed on the fragment. The offering is then buried in the earth and stone sealing the entrance. No evil spirits may approach an offering such as this which is freely given, for to do so would cause them to cease to exist forever.

Whatever exists in the cave will remain sealed inside unless it is deliberately set free.

It will require two hours to seal the entrance from Copperas Cave using a rock fall, and one hour to seal the Moon Gate. At least one fragment, and preferably two, must be used to seal each entrance.



arrows). In addition, one to six Moon-Eyed People will emerge from the back of the cave and attack.

Sealing the Entrances

Once the adventurers have defeated the Moon-Eyed People and explored the cave, they must seal the entrances. Their best, and safest, bet is to return to the Copperas Cave entrance and seal it first from the inside. Laying the cedar and Old Tobacco offerings along the inside seal will keep any spirits which fall into the cave through the Moon Gate in the entrance-way of the Old Stone Fort trapped within the cave. The spirits can not approach medicine this strong.

This done, the party should retrace their steps to the upper level, and into the Council Chamber of the Elders. Exiting the cave through the Moon Gate, they must replace the hinged slab and seal that entrance from the outside.

Killing the Sheriff

The party may decide at some point that the simplest way to put an end to Struver's plans is to kill him. However, this will have serious consequences for the investigators. While Struver is not popular with the townspeople, he is a police officer, and the killing of police officers is not taken lightly.

As the only outsiders in town at the moment, the investigators will naturally be the prime suspects. The newly-promoted Sheriff Laughin will question them as to their whereabouts at the time of the sheriff's death. Unless the PCs can do some serious fast-talking or have a solid alibi, they face immediate arrest. Even if they are not arrested, Laughin will "request" that they not leave town until he has completed his investigation.

If there is even the slightest, most circumstantial evidence that the party was responsible for Struver's death, they will be convicted — the judge is under the sway of the Moon-Eyed People. If the party have arranged tilings so that the sheriff's death was accidental or self-defense, they will eventually be acquitted. However, they will still have serious problems. They will be visited one night by a delegation of about fifteen of the town's most prominent citizens — actually Moon-Eyed People in disguise. Fright checks will be called for as the townsfolk suddenly transform and attack the party.

If the party kills the sheriff during the final ceremony, and defeats the Moon-Eyed People, Laughin will still do his duty and hold them until he completes his investigation. However, pressure will be brought to bear by some of the more influential citizens, and the PCs will eventually be released and all charges dropped. The sheriff's death will be ruled to have been self-defense. Otherwise, little gratitude will be shown for their saving the town; they will be asked to leave town and not come back.

Windigo Walks the Waters

Once the entrances to the Land Beneath the Fort are sealed, the Windigo will not be able to return to its warrens. Angered by this fact, and by the deaths of its servants the Moon-Eyed People, it will seek out those responsible and attempt to destroy them.

The first sign of the Windigo's coming will be an abrupt shift in the wind direction. Blowing from the fort, it will carry with it the stench of sulphur and decaying flesh. Observant characters will see flames along the rivers' surfaces, and the sky will light in a hellish glow.

A Windigo comes!

Either Singer or the characters may attempt to bring the Windigo onto the farm property. It is here that they will have the greatest chance of success; the farm is an area of normal mana, while the fort has been reduced to low mana by the destruction of the cairn. A Contest of Occultism vs. the Windigo's IQ is necessary to bring the Windigo to the farm. If the attempt fails, the investigators must face the Windigo at the fort.

The characters must journey once more to the fort. When they face the Windigo they must have the Windigo Staff which Singer constructed for them. When they prepare for the encounter, the investigators must arrange themselves in the form of a triangle, square or pentagon, with one character at each of the angles and one in the center. If there are only three characters, the place where the stone cairn once stood may be used as one of the corners. (*GM:* Note that if there are only two members of the party left, they must find someone to participate in this endeavor! No more than five persons, plus one in the center, may participate. The party can learn this fact either from the books in the library or from Singer.)

Each of the characters at the angles of the pentagon must clasp a piece of the glasslike flint, or one of the silver images from the cave, in his closed hands over his head. The one bearing the Windigo Staff stands at the center of the enclosure thus formed. The Staff Bearer challenges the Windigo.

At the appearance of the Windigo, each character must make a Fright check. If the characters stand fast, the Staff Bearer will make all his skill rolls at a plus equal to the number of people present. If any fail, the Staff Bearer's skill rolls against skill will be at -1 for each character who fails but stays, or by -2 for each character who flees or faints.

The characters must attempt to "shorten" the Windigo, while suffering its attacks in turn. They do have a chance of defeating the fearsome witch, but if the tide of the battle should turn against them, Singer will break his vow to save his friends. He has followed the party to the fort and, realizing that they stand no chance to defeat the Windigo now, he hurls his Windigo Staff at the creature, piercing its chest.

The Windigo reels, and falls to the earth. After several seconds during which it remains motionless, staring directly into the eyes of the one who has dared to betray the *gaktv'ta* of his White Faction oaths, it rises into the sky and vanishes northwards. Singer falls unconscious.

When Singer regains his consciousness, and his composure, he will discover that he has lost his ability to cast any spells. (Whether this represents a psychological limitation or divine retribution is up to the GM.) He must find a way to regain his skill. Perhaps, those whom he himself has aided, will in turn. . .

Regardless, the Windigo has been defeated, and all HT lost to its attacks is restored. The Moon-Eyed People masquerading as townsfolk vanish. The Night Goers and the Raven Mocker vanish as well; or at least there are no further reports of their activity in Coffee County.

Upon returning to Manchester, the characters will discover that Sylvia has been suddenly stricken ill and has no memories of the past several months. Newspapers in the seven counties surrounding Coffee County report the sudden disappearance of a number of Manchester's most prominent citizens. They also report the sighting of a huge comet, which appeared suddenly over Coffee County, soared upwards with a shrieking sound and vanished in a huge fireball.

The End At Last?

Defeating the Windigo is the final step in removing the threat posed by Sheriff Struver and his alliance with the Moon-Eyed People. The Sheriff — if still alive — will be among the townsfolk who have mysteriously vanished.

If the investigators are curious, they may search for the sheriff's remains. In a day or two, they will discover his car, abandoned near the joining of the two branches of the Duck, just below the fort. Looking inside the car, they will discover Struver's clothing and equipment. His clothing is "seated" in the car in perfect order, similar to the way Moorehead's clothing was found. A single eagle feather will be found near the car.

However, any player who specifically asks the GM, or any character who makes an IQ roll, will notice the absence of any trace of a roast pork odor . . . (GM: The sheriff has faked his own kidnapping at the hands of the Water Cannibals, and may return at a later date to plague the investigators. But don't tell them this. Let them figure out for themselves that the kidnapping is a fake.)

The characters may wish to strew the sheriff's clothes along the banks of the Duck, and then report their find. No one will question them. Once again, a disappearance will be labeled "accidental death due to drowning — body unrecoverable due to the depth of the Duck."

Character Points and Consequences

Upon receiving the completed survey, McGill pays the PCs the agreed fee. He thanks them, telling them that he may have need of their services again in the future.

PCs should also receive character points, based on their performance. This adventure was designed to be played over a number of sessions. At the end of each session, each character should be awarded bonus character points as outlined on p. B125. Solving the mystery of Moorehead's disappearance should be worth about 3 character points, completing the survey worth 1, and foiling Struver's plan worth about 5. Additional character points should be awarded for roleplay within character conception. And of course, the GM is free to adjust these numbers to fit the scale of his campaign and the quality of play.

In addition, the PCs can keep the weapons found in the farmhouse attic, as well as the gems and silver disks found in the caves.

Author's Afterword

I hope you've enjoyed this adventure. I tried to keep it more an exercise in logic and intelligence than one of guns, guts and glory. Obviously, I have drawn on my experiences as an archaeologist from Tennessee and as a descendant of the Native American peoples.

The publications mentioned in the Bibliography do indeed exist, and most of them may be found in the libraries of colleges and universities throughout the United States. *The Columbian Centinel* — and that is the correct spelling, by the way — actually existed, and did print letters referring to the antiquities in Tennessee, although the letter which I quoted is wholly imaginary. The remainder of the books and pamphlets to which I referred in the text are products of my imagination.

The dialect used by several of the NPCs in this adventure is as close as I can come visually to the manner of speaking prevalent in, but not necessarily typical of, the central Tennessee area. At least that's the way my son speaks, and he's a native!

All of the Nashville buildings and institutions to which I have referred existed in the Twenties. Some of them still do. Both the Maxwell House and the Hermitage House have been torn down in the name of "progress," but the old Southern Turf building still stands. Rosalita's Cantina, which does not occupy the site of the Southern Turf but certainly should, exists in the minds of its friends — many of whom aided in the research and development of the many story lines within this adventure.

George Peabody College is an actual college. However, the campus map is totally fictitious, to discourage people from wandering around and disturbing the academics. Manchester and Hoodoo are also real, but most of the locations mentioned in the text are fictitious.

Me? I've moved to Indiana!

— Don Rapp

The Cherokee Alphabet

The Cherokee are probably best known as the only Native American people to develop a system of writing. Many Indian nations had systems for recalling important events — such as the picture-writing of the Maya and Aztecs, or the beaded wampum belts of the Delaware, Iroquois and Chipewewa — but these were not true writing systems. They were "recall systems," using symbols (known only to a few tribal members) to trigger the memory, enabling story tellers and shamans to pass down the spiritual ceremonies, songs, legends, tales of migrations and treaties of the tribe.

Sequoyah realized that "talking leaves" — the pages in books — were the key to the survival of his people in the white man's world. He dedicated his life to the invention and teaching of the Cherokee alphabet, or syllabary. In a single lifetime, he accomplished alone what entire nations had taken hundreds of years to do. He developed a complete alphabet, apparently between the years of 1809 and 1821! By 1844, most of the Cherokee in North Carolina and Oklahoma were reading and writing their own language. In a mere 35 years, an alphabet had been invented and perfected by a single man, then learned and put into everyday use by an entire nation — a feat never duplicated before or since!

The sounds represented by vowels in Cherokee words are:

- a, as a in father, or short as a in rival (ah);
- e, as a in hate, or short as e in met (ay, or eh);
- i, as i in pique, or short as i in pit (ee, or ih);
- o, as o in note, approaching aw in law (aw);
- u, as oo in fool, or short as u in pull (oo);
- y, as u in but, nasalized (unh).

The consonant sounds are:

- g, nearly as in English, but approaching k(gh);
- d, nearly as in English, but approaching t;
- h — k — l — m — n — q — j — t — w

—y, as in English;

Syllables beginning with g are sometimes sounded as k;

Syllables written as go, du, dv are sometimes sounded to, do, dv;

Syllables written as tl are sometimes sounded dl;

The Cherokee language contains no f, p, b, th, r or z, and m is relatively rare.

Glossary

Adan'ta (ah-DAH-NAH-tah). Soul.

Ada'wehi (ah-DAH-weh-hee). Magician or supernatural being.

Asgi'na (ahs-KEE-nah). Ghost; the devil.

Gaktv'ta (gawk-TUNH-tah). A taboo; the setting of something apart and away from human contact, either as consecrated or as accursed.

Hayv' (hah-YUNH). Yes, sir!

Ka'lanu Ahyeli'ski (KAH-lah-new eye-ell-EE-shkee). The Raven Mocker.

Ka'lanu Gu'ni Nunyu' (KAH-lah-new KOO-nee nunh-YOU). Raven Stone Arrow.

Syna'yi Eda'hi (sunh-NAW-yee ay-DAW-hee). "Night Goer;" a witch.

Ugista'ti (oo-gee-SHTA-tee). A consideration received by a doctor or shaman for his services. This is not "pay" in the everyday sense of the word; rather, it is a gift given in exchange for the gift of the shaman's services. It usually takes the form of tobacco, cloth or an item of specific worth or significance to the shaman.

U'ya igawa'sti (OO-yah ih-gaw-WAH-shtee). "The Imprecator;" a witch.

Wadan' (wah-DAWN). Thanks!

Yvn'wini'giski Ama'yine'hi (YUNH-wih-NEE-kih-shkee ah-MAH-yih-NIGH-hee). The Water Cannibals.

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The Riddle of the Night Goers

The Old Stone Fort near Manchester, Tennessee, has been the setting for legends of the Ancient Ones since before the white man came. The Indians told tales of the *Sungnawye Eddahee* — the Night Goers — and of other spirits.

Intrigued by these legends, Professor Geoffrey Moorehead decided to investigate . . . and vanished from the face of the earth.

Now it falls to you to solve the mystery of Moorehead's disappearance. Your search will take you to Manchester and the Old Stone Fort, through the forests and caves of the surrounding areas. It will pit you against the spirits of Cherokee mythology. Will you discover Moorehead's fate ... or share it?

The Old Stone Fort is a *GURPS Horror* adventure for 3-6 players. Also In this book:

- new skills and spells for your *GURPS Horror* campaigns
- maps and background to help you set up a campaign in '20s Tennessee
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The Old Stone Fort requires both the *GURPS Basic Set* and *GURPS Horror*,

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